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MMXXII

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VOL1

thoughts and visuals
selected

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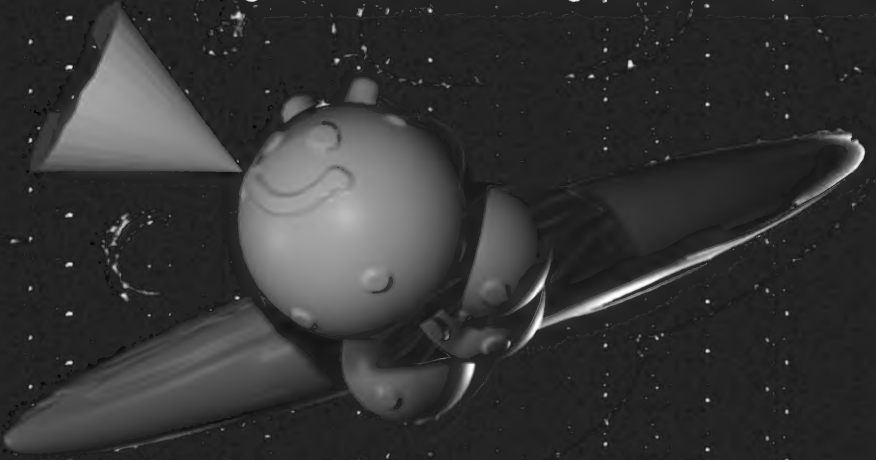
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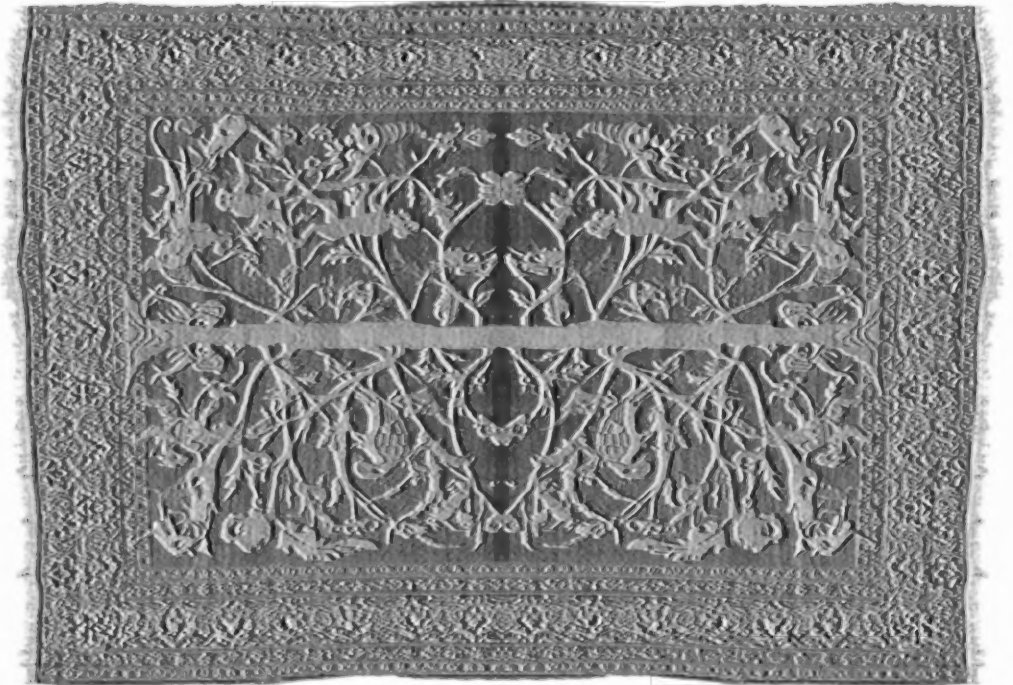




you don't know you're beautiful



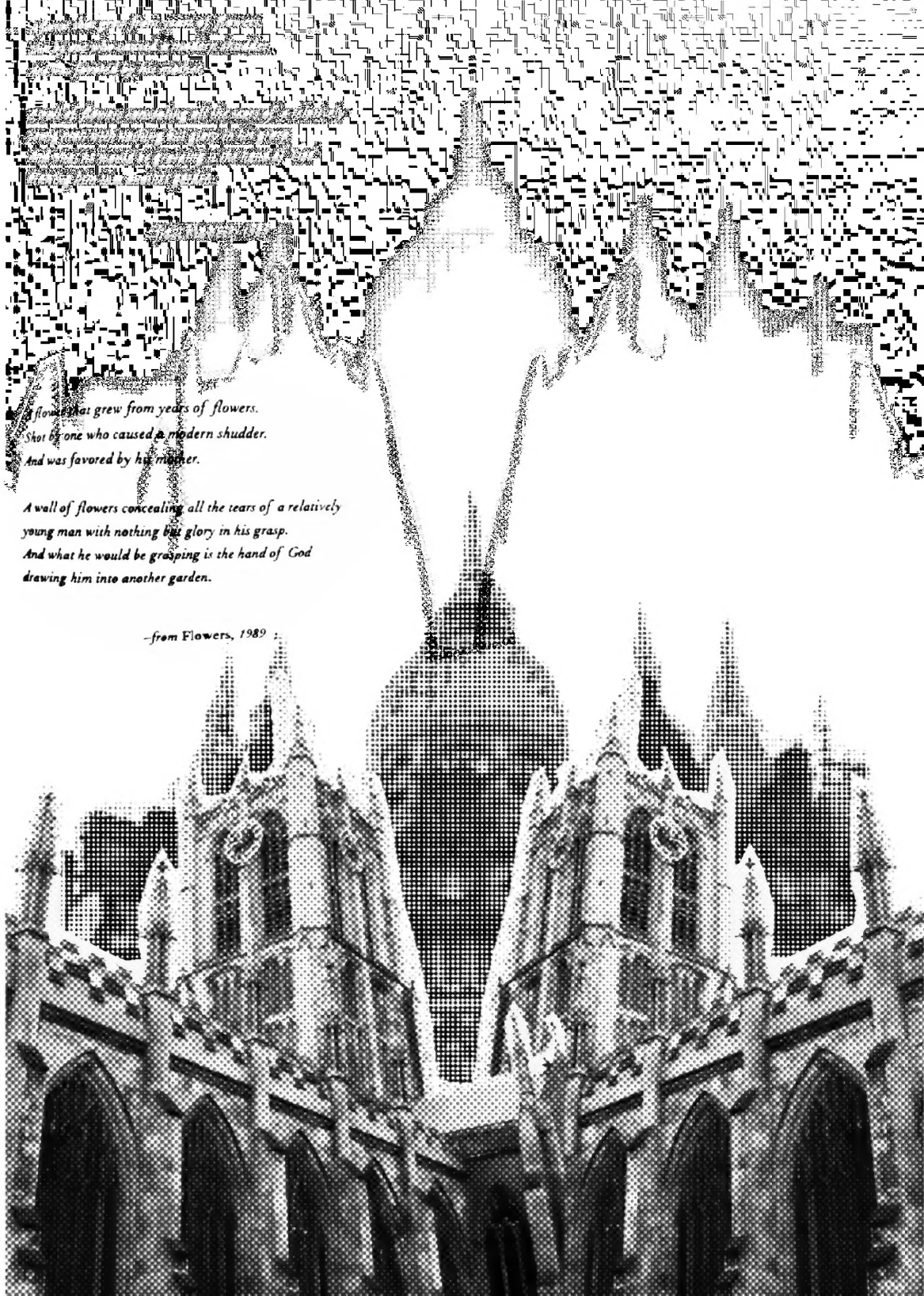
that's what makes you beautiful



*A flower that grew from years of flowers.
Shot by one who caused a modern shudder.
And was favored by his mother.*

*A wall of flowers concealing all the tears of a relatively
young man with nothing but glory in his grasp.
And what he would be grasping is the hand of God
drawing him into another garden.*

-from Flowers, 1989



EQWAK 60





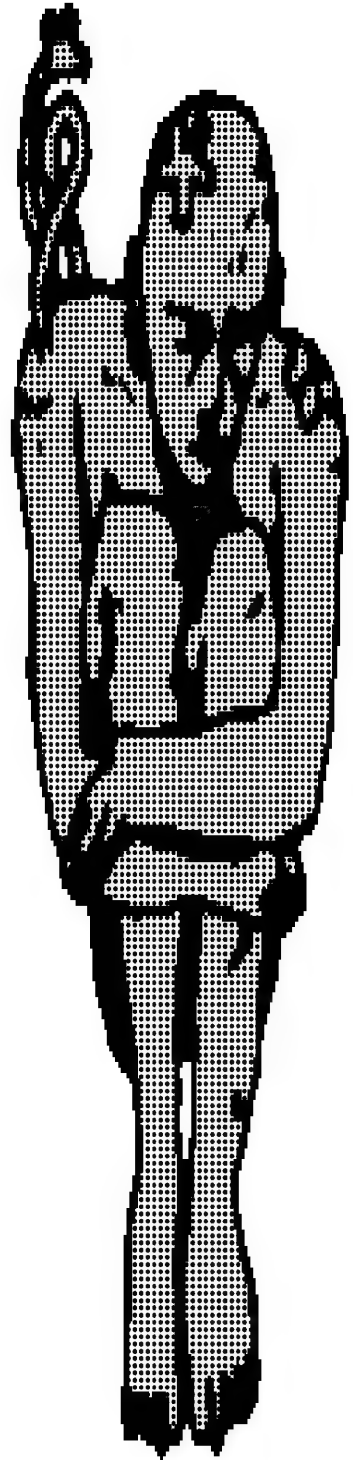


sometimes
i feel like i
do a good
job at
being an
ethical and
moral
being

often i feel
the urge to
gatekeep
people

usually it's not
people,
it's person (1)

lately i've been
starting to
realise that
maybe i should
be the one
gatekeeped so
noone would
know me and
noone would
have to be
present in my
shitty thoughts

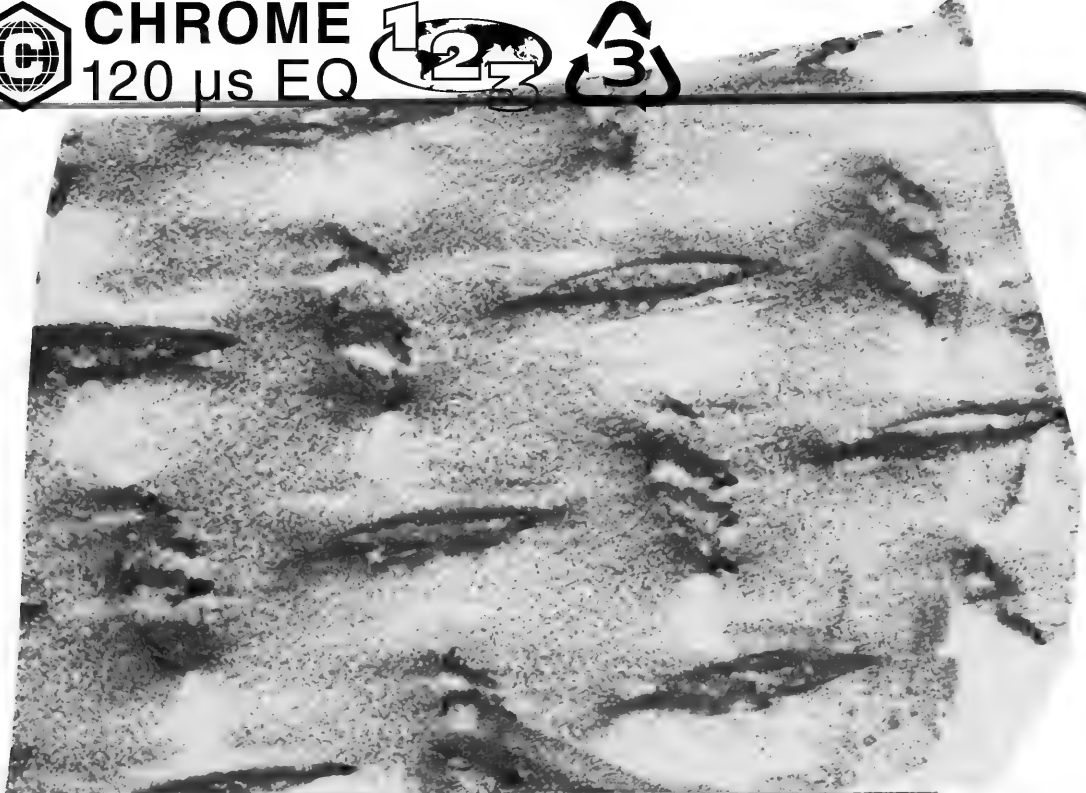








CHROME
120 μ s EQ



CHROME

120 μ s EQ

CHROME

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CHROME

120 μ s EQ

CHROME



INX



INX




esay®



sometimes i have to check if i am real




only to remember that i am not



today was the first day
i've ever cried about my parents
I saw a letter he wrote her
years after they'd split
and I was eight
and he was overseas
he was so full of love
and uncertainty
and it bled into my own heart
made me wonder selfishly
for the first time
why they didn't stay in love

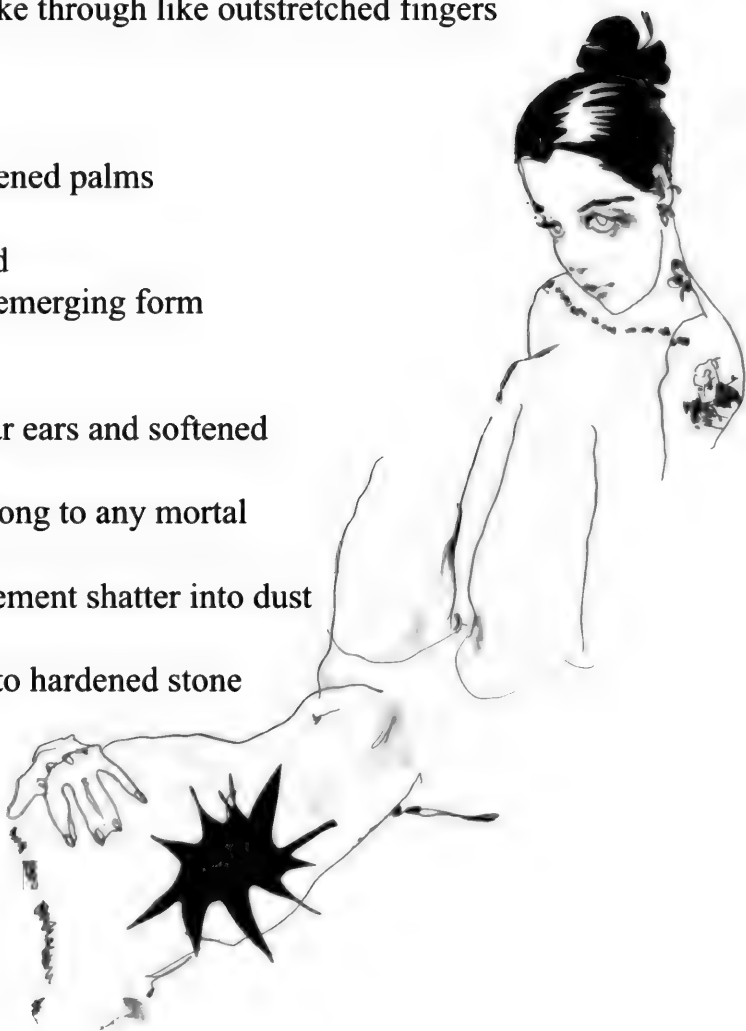
i wonder if my effervescent trees below
could ever compare to the sanskrit glow
the rambunctiousness
the pop
of the papery bark when you lick it
the sun here is not a star
but a burning word in the sky
written by the hands of its god
untimely
i ate him whole
without learning the sacred sunshine script
and all i have to offer
are these trees and their candy-filled xylem



can the industrial bar
learn to love the dried alyssum
can he recognise the way in which he stands like fractals
is a crude mimic of her existential ease
can she accept the land he's built on
is made of her very own corpse

scrunched linen
bleached alyssum
bullet-chips in stone pillars
where rusted bars poke through like outstretched fingers
still-soft petals float
abolish gravity
defy the lack of love
and settle in his reddened palms

her teeth are removed
to make way for the emerging form
her first;
a silica statuette
with perfectly angular ears and softened
dark eyes
which should not belong to any mortal
dark eyes
made for watching cement shatter into dust
dark eyes
made for weeping into hardened stone
dark eyes
made only
to be kept shut





Bivariate Multiskalare

Bivariate Multiskalare











i fear the thought of using
people to forget
i fear not forgetting, and
using said people in vane

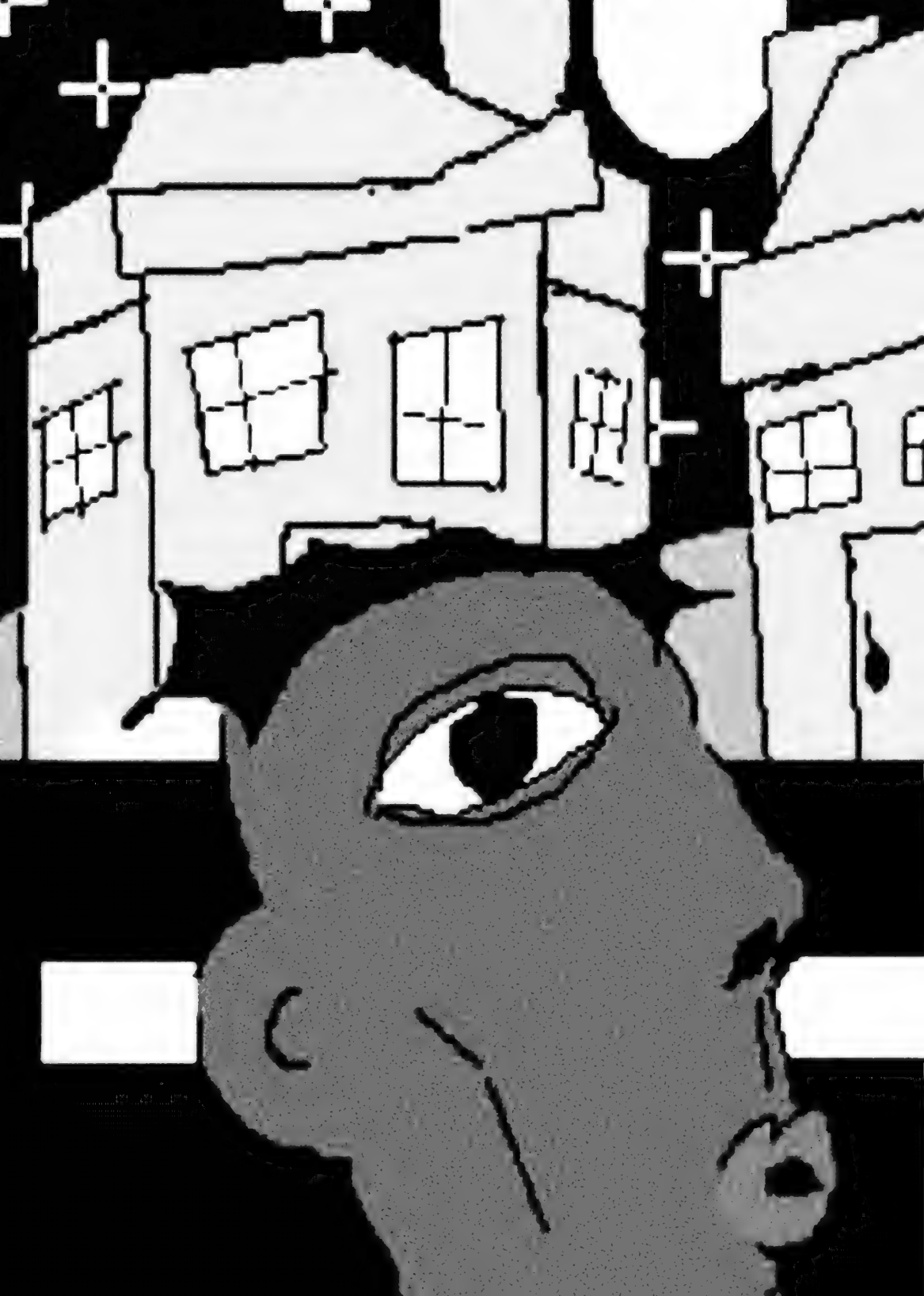
puppeteer of strangers'
eyes and bones
and while fearing losing
one, i lose many
but not that one
why can't i forget

lavender still



probably finland



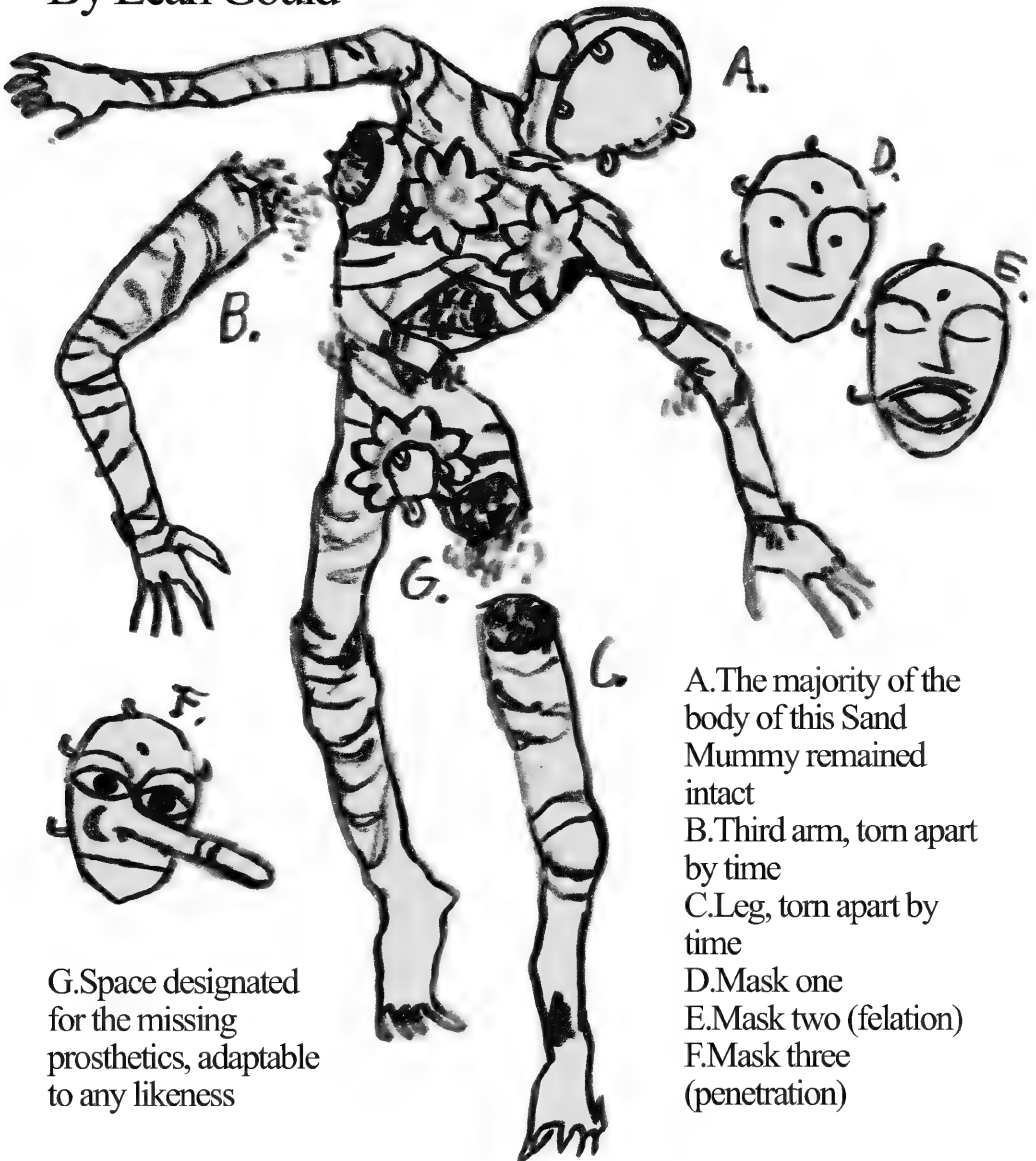




OYSTER BOY

The profanation (desecration) of the Sand Mummies of Femir

By Leah Gould



G.Space designated
for the missing
prosthetics, adaptable
to any likeness

A.The majority of the
body of this Sand
Mummy remained
intact
B.Third arm, torn apart
by time
C.Leg, torn apart by
time
D.Mask one
E.Mask two (fellation)
F.Mask three
(penetration)



his last Wednesday, the **Femirian Center for Historical Discoveries (FCHD)** was victim to a heart breaking series of incidents.

The large collection of archaic utensils used by the great grandfathers of this peculiar asian “civilization”, including the famous group of human-sized sand dolls, faced the attack of dozens of history undergraduates, thirsty for knowledge and something else, who broke into several displays from the **FCHD** and left with a significant amount of archeological pieces.

Among these pieces, fragments from the Sand Mummies of Femir, a collection of 5 dolls, made of sand and cloth, mantaining some visual resemblances to egyptian mummies. Slightly tosque in terms of detail, with the exception of the hands and feet, which were made not with sand but with casts, of human hans and feet, filled with errub, the Femirian rubbery substance similar to latex.

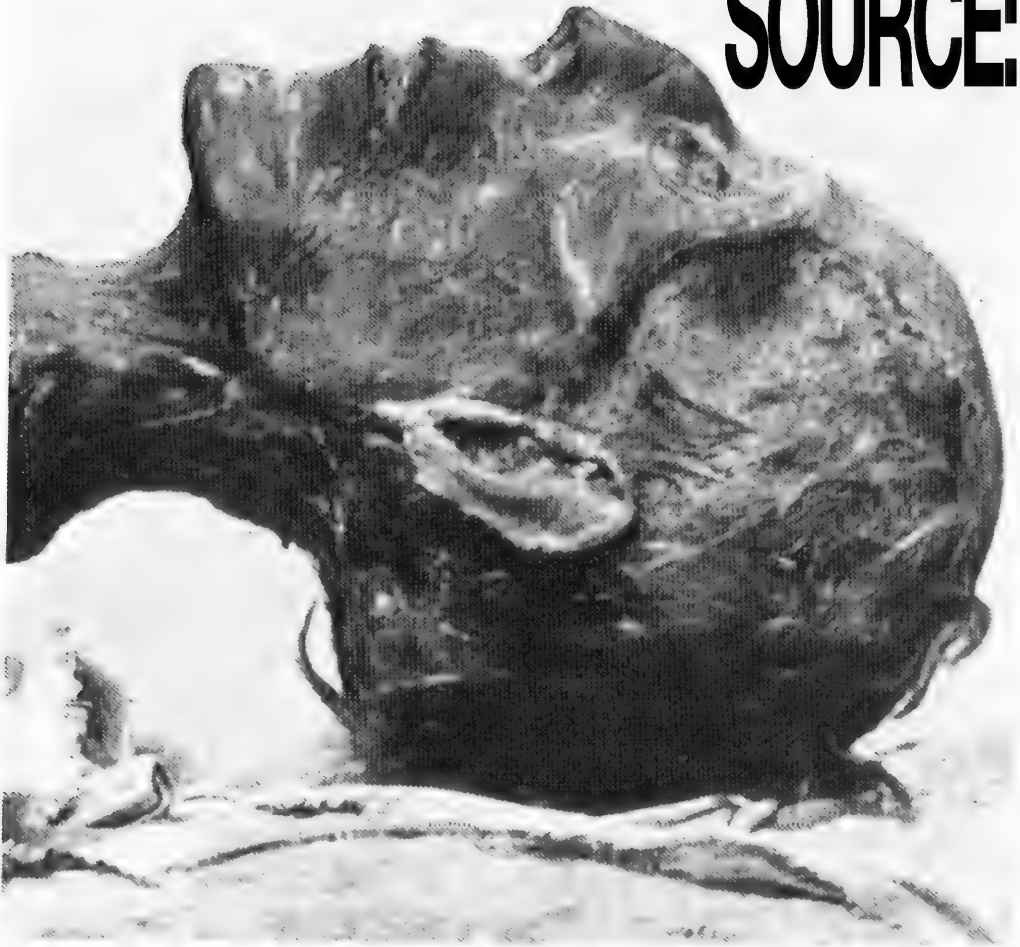
These dolls had attachable faces, nipples and crotch prosthetics. Adjustable for the cerimony attenders likenesses. With several possible combinations the **Sand Mummies** were assembled and used in different types of rituals, weddings, funerals, orgies, transitioning into adulthood...

And as it is known the Femirians had settled away from any contact with other civilizations, thus not being restricted to the more common gender and sexuality norms. Femir was a land of free people, who could enjoy the comfort of the Sand Mummies indifferent from their gender and preferences.

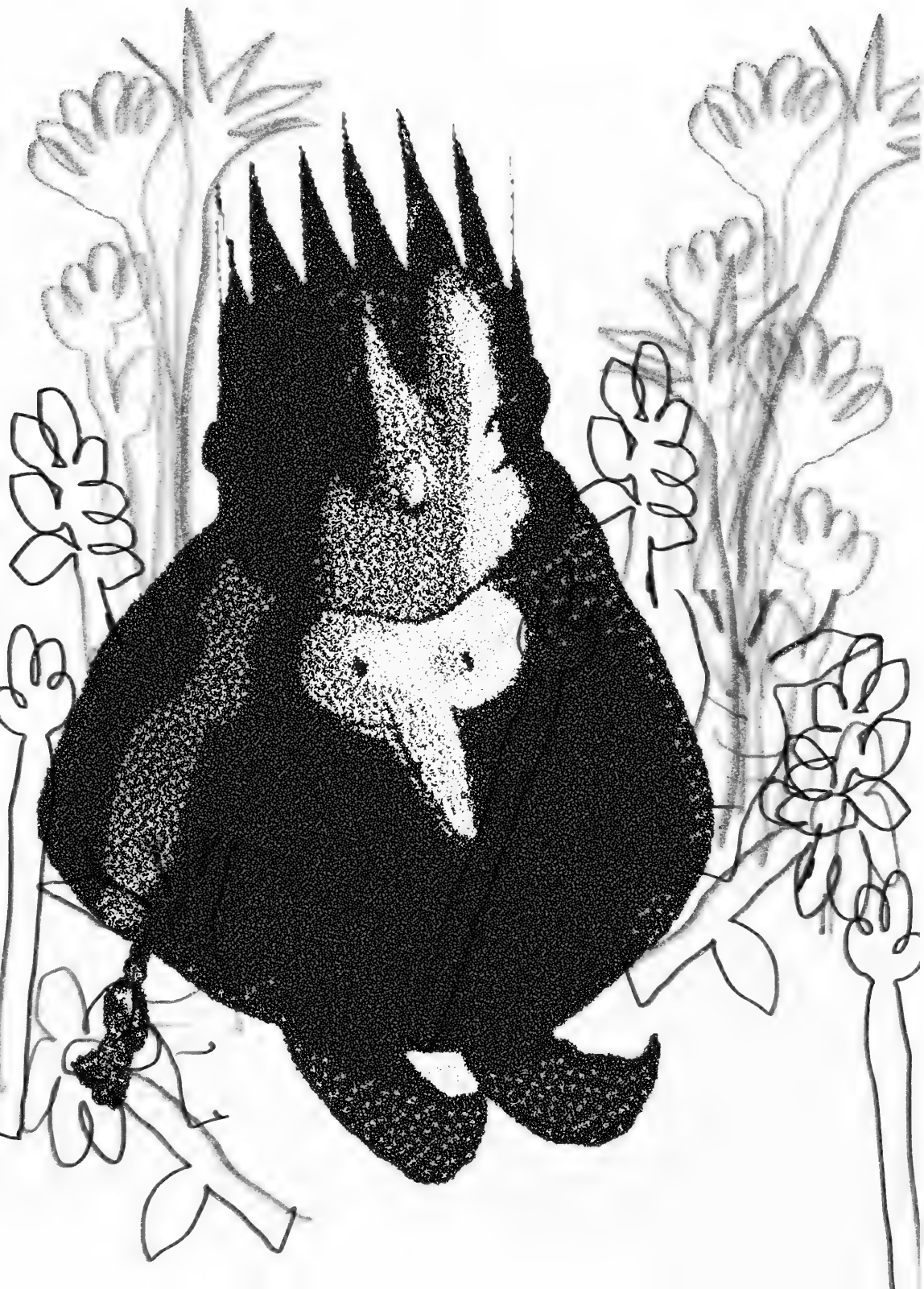
The sexual prosthetics had been made and adapted for their best adaptability to suit all kinds of Femerians. And the group of students were fully aware of this, for what they gave more weight to getting the items than being guided by their morale and work ethics.

The identities of the burglars remain unknown. Their intentions, quite the opposite.

SOURCE:



Con el saqueo y profanación de las tumbas egipcias, cosa que se produjo ya desde el comienzo, muchas de las momias fueron desenterradas y se conservaron cubiertas de arena que por su sequedad las protegía de la descomposición. (Fragmento de la novela de Ramsés II)





人間のナレーター



犬の話

NOV 2020 - JAN 2021

KIZÁS ALGUNA NOCHE CONTEMPLES LAS PAREDES QUE
ALZARÉ ENTRE SUSURROS. ENTRE SILENCIOS ENTRECORTADO,
ENTRE HIPOS Y DABAS, CUCHILLOS Y AGUA.
ME ODIARÍAS, AÚN MIRÁNDOME ~~CON~~ CON ESAS
MANDS, CON EL OJO PUESTO, CORTÁNDOME EL
PULMÓN.

~~ME ENVENENARÍAS.~~
ME ENVENENARÍAS.

CORRERÍAS LAS CORTINAS K DESHILAXASTE CUANDO
TUBDCA DID PATADAS A NUESTRO VASO ROTO,
PESE A CADA TROZO K DEVORARÍA A
PELLIZCOS.

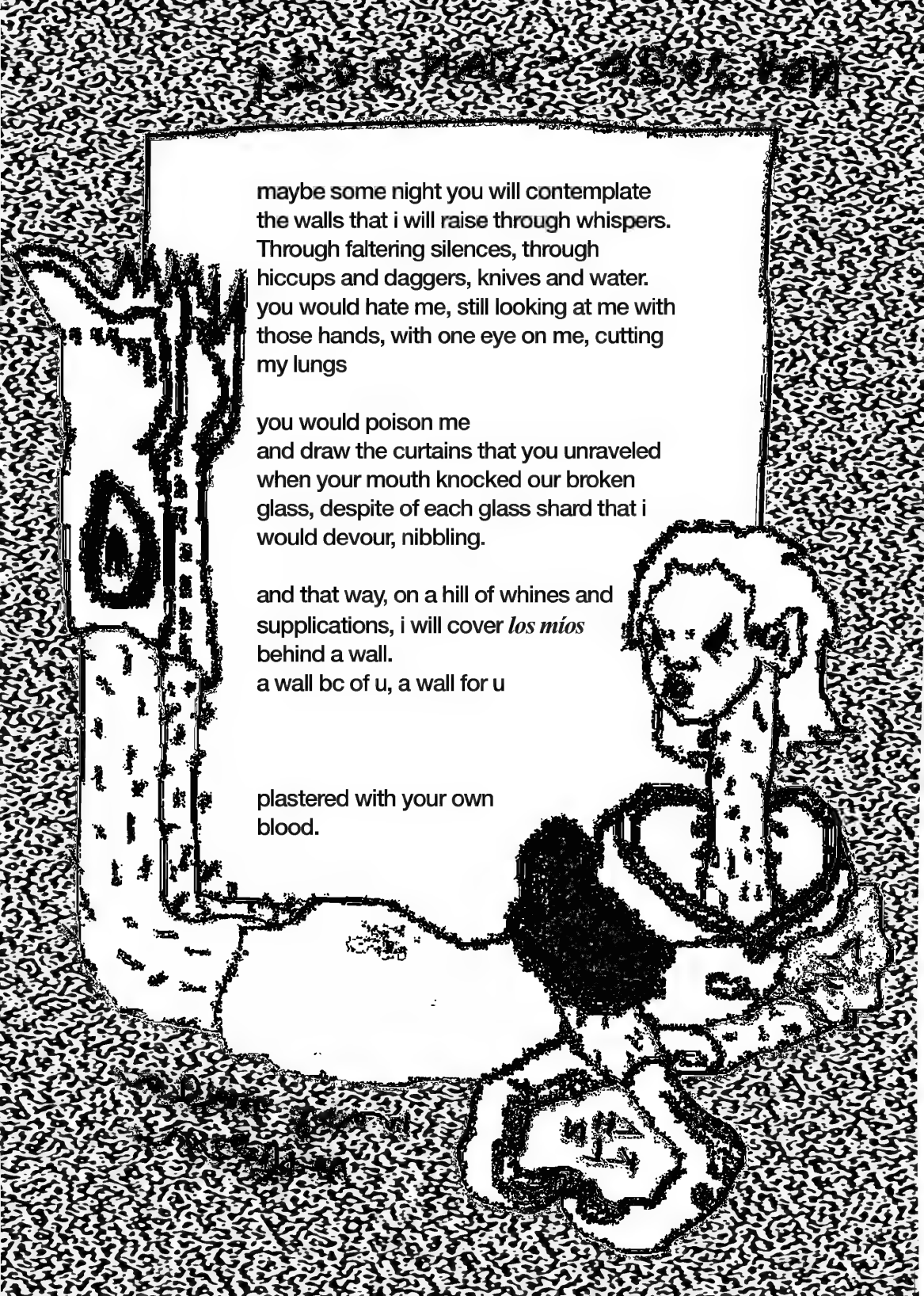
Y ASÍ, EN UN PRADO LLENO DE LLANTOS Y
SÚPLICAS, ENCUBRINÉ LOS ~~MIOS~~ A TRAVÉS
DE UN MURO.

UNO X TI, UNO PA TI,

ENYESADO CON
TU PROPIA SANGRE.



may mala
vibron



maybe some night you will contemplate
the walls that i will raise through whispers.
Through faltering silences, through
hiccups and daggers, knives and water.
you would hate me, still looking at me with
those hands, with one eye on me, cutting
my lungs

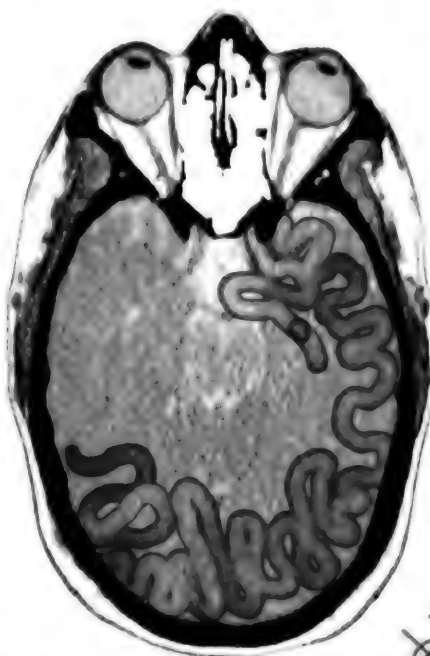
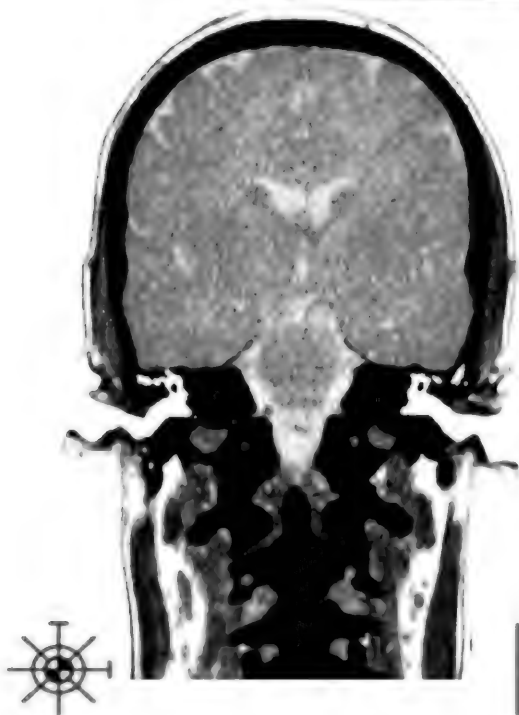
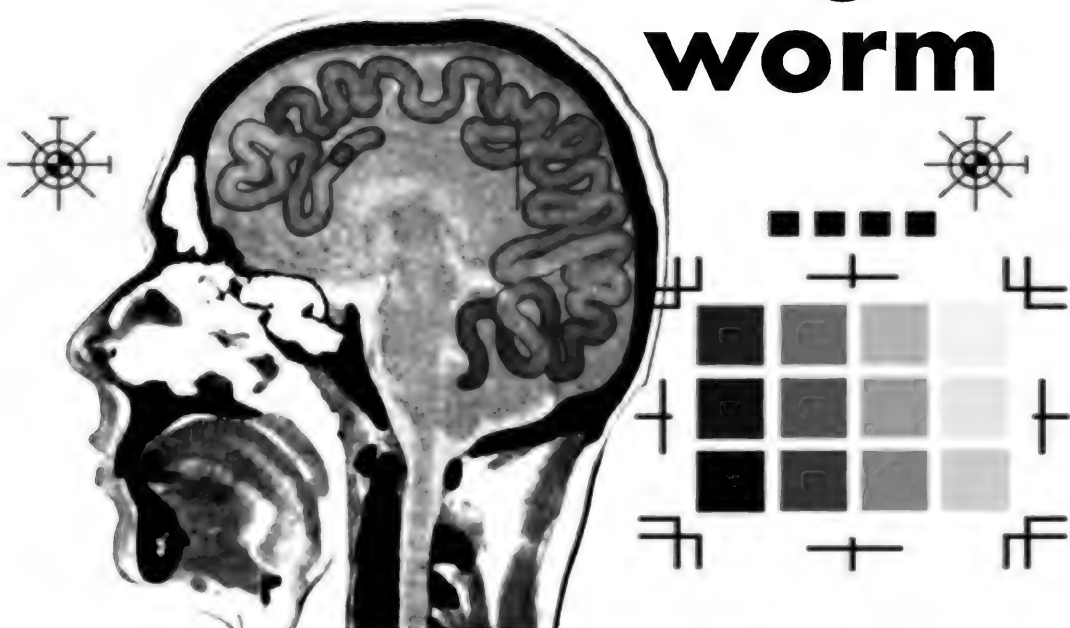
you would poison me
and draw the curtains that you unraveled
when your mouth knocked our broken
glass, despite of each glass shard that i
would devour, nibbling.

and that way, on a hill of whines and
supplications, i will cover *los míos*
behind a wall.
a wall bc of u, a wall for u

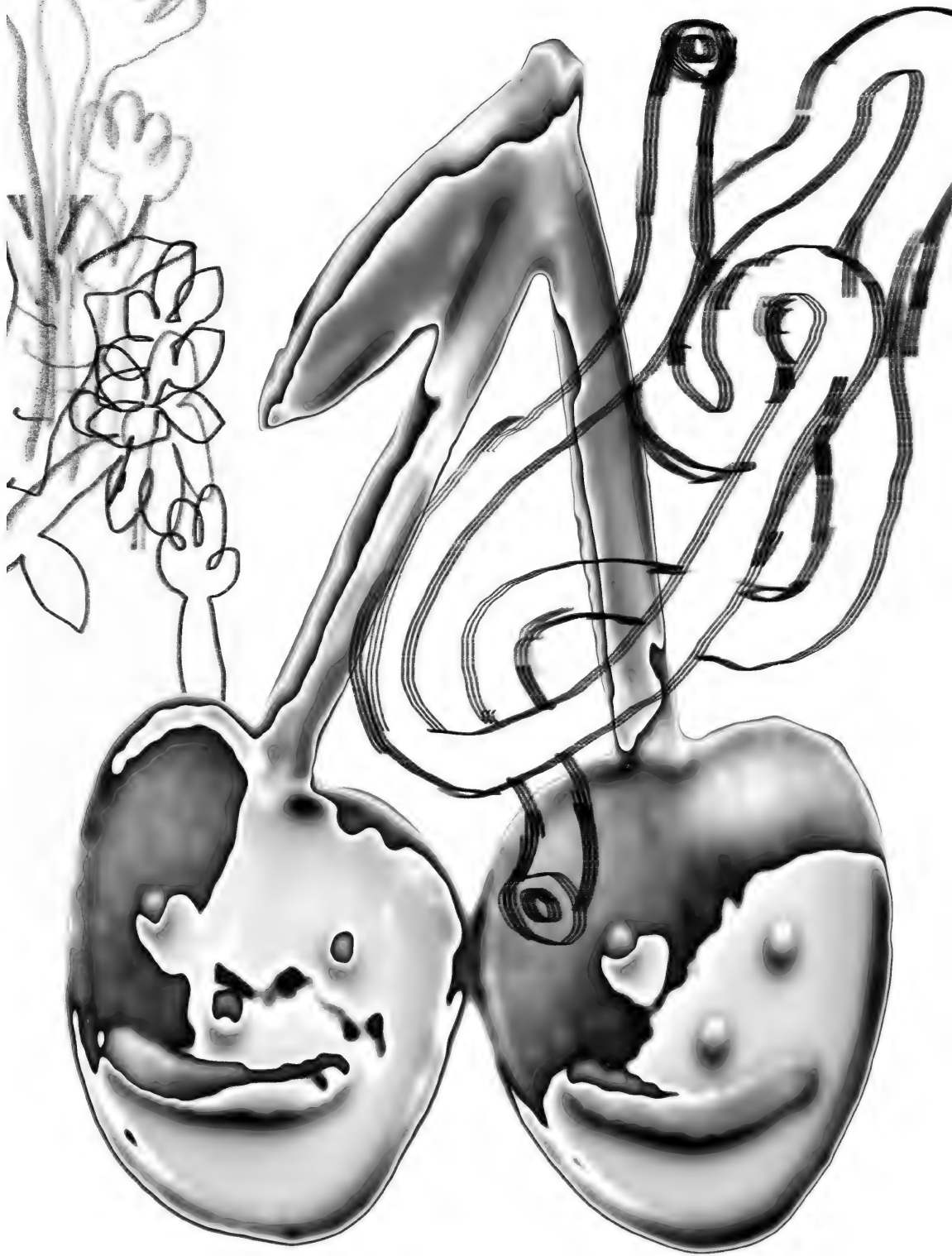
plastered with your own
blood.

the

**thought
worm**



Separation Labels Go Here



my blood wants
to cover you,
duvet-like shell
however



however my thought worm,
the one that considers a bit too much
says you are not to be covered in a blood
blanket

you are not to eat my heart,
to have a fridge and a bed and a router
which are the things that make a house,
my thought worm says my heart is no
home for you

the blood pumps,
i hear it when we're laying on the couch
my head on your chest
boom boom my head subtly vibrates
in sincrony with your ribcage
and my blood likes it
my thought worm is confused
maybe it likes it

if it was my blood's responsibility
to let people live in my pumping red valve
a door would have to be installed
oh but my thought worm can't handle
two visitors
can only share blood and sweat with one
i want more than only one to live in my
pumping red valve
it doesn't need a door
but it doesn't need a lock either

i like it when i feel the pumping blood
vibrating your ribcage
but i also like the tiny golden hairs that
scatter the sun
and i also like the eyes that live far far away



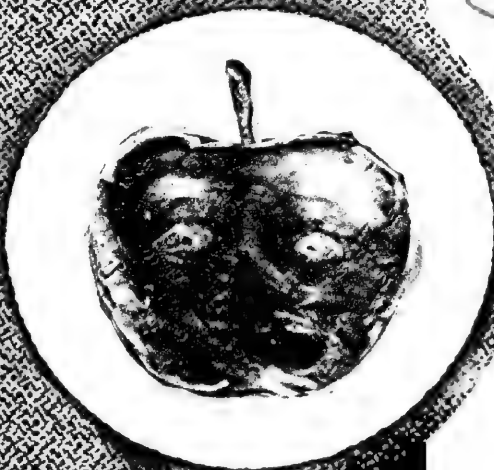


**SandFruit
Tree**

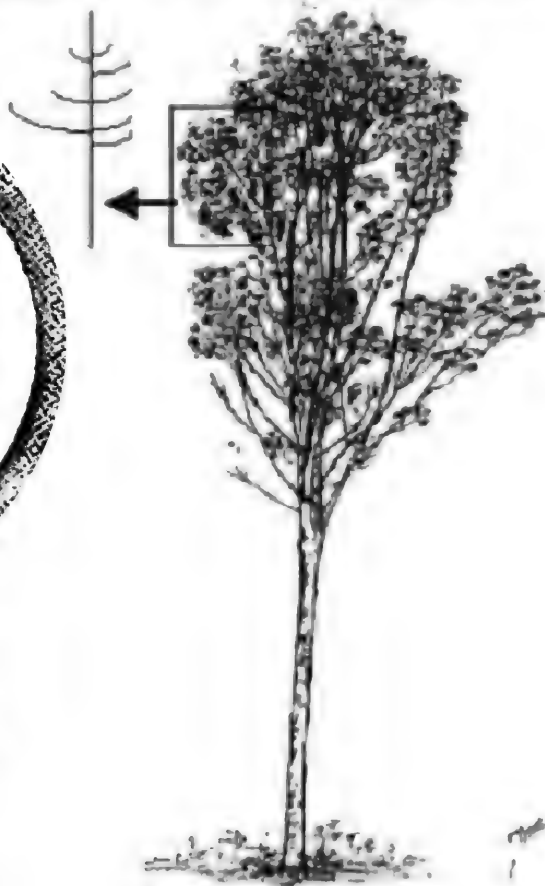
by **PLASTIBOO**



21006 21906 21886 21996 21006 21906 21886 21996



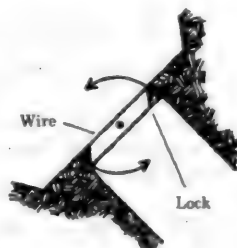
SandFruit



ROADKILL MURDER



SECRET DOOR DIAGRAM
Upper level, room 7





Ex. 17. [SCMODE]

Find the doll

Find the doll







egg



OYSTERA



ACTUS

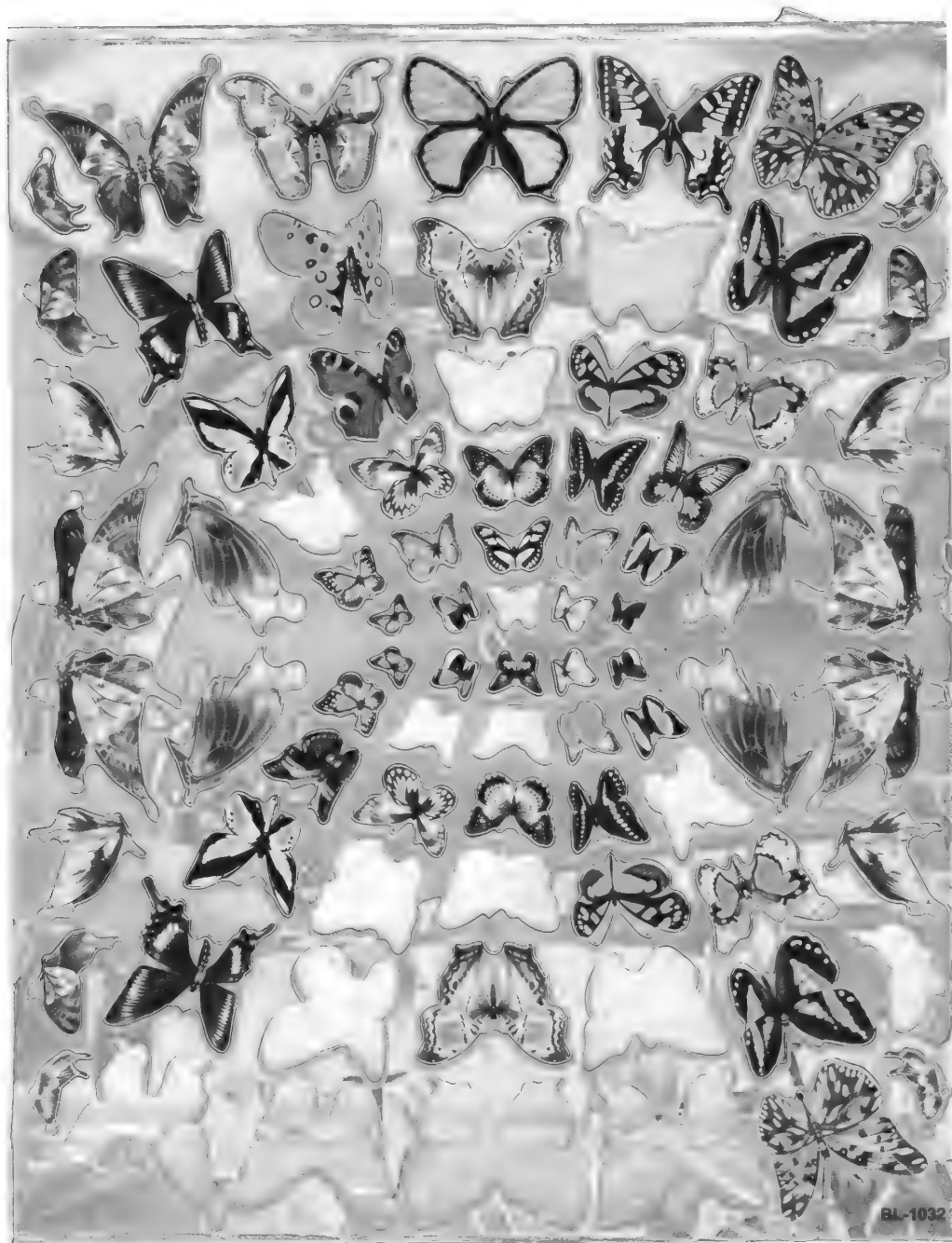
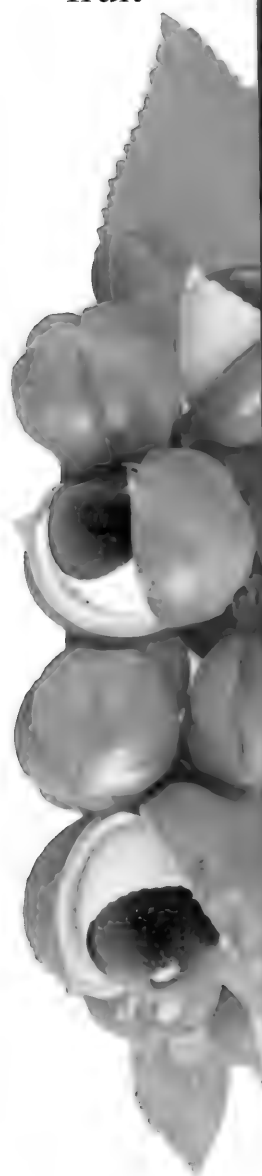


Fig.1
Guaraná
soda can

Fig.2
Guaraná
fruit



Guaraná plays an important role in Tupi and Guarani culture. According to a myth attributed to the Sateré-Maué tribe, guaraná's domestication originated with a deity (Jurupari) killing a beloved village child (Aguiry). To console the villagers, a more benevolent god (Tupã) plucked the left eye from the child and planted it in the forest, resulting in the wild variety of guaraná. The god then plucked the right eye from the child and planted it in the village, giving rise to domesticated guarana.

Reference:

Beck, H. T. (2004). "10 Caffeine, Alcohol, and Sweeteners". In Ghilleen Prance; Mark Nesbitt (eds.). *Cultural History of Plants*. New York: Routledge. p. 179. ISBN 978-0-415-92746-8.

Fig.3

*Satanoperca
jurupari*



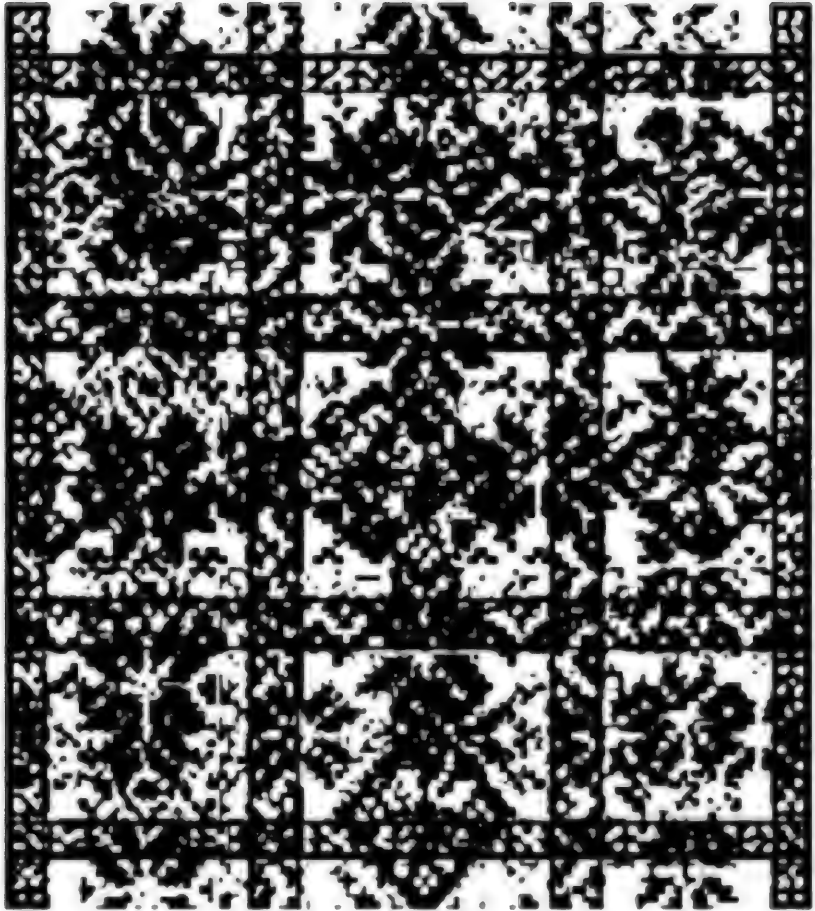
Fig.4
Sand



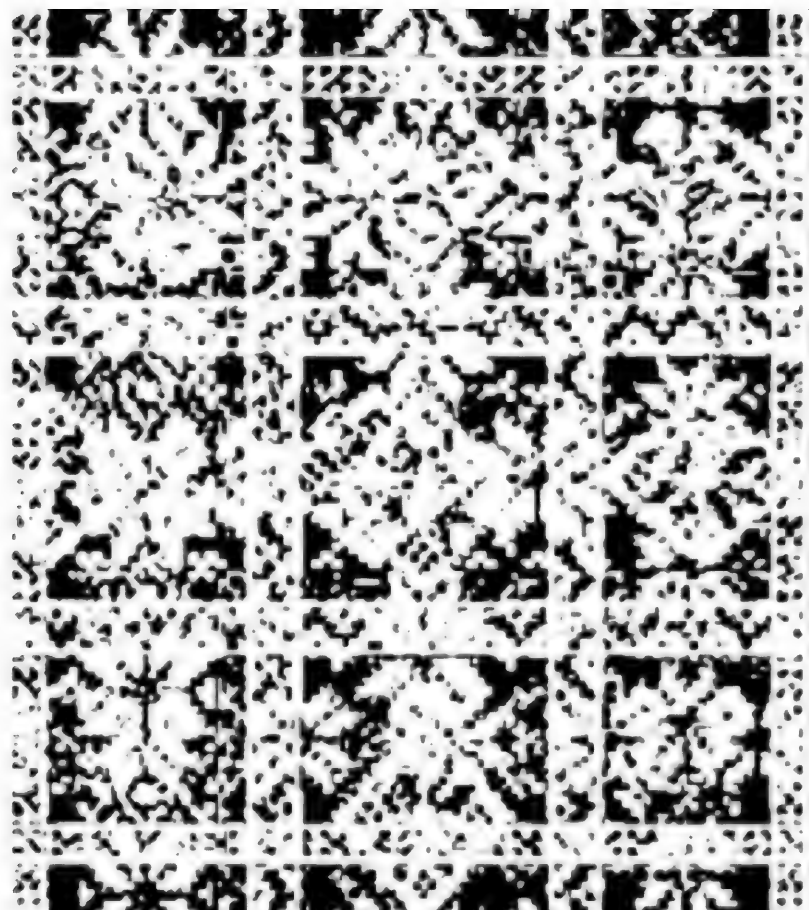
RÜG5



**A COLLECTION OF
SEMIGENERATIVE
DIGITAL TAPESTRY**



No.1



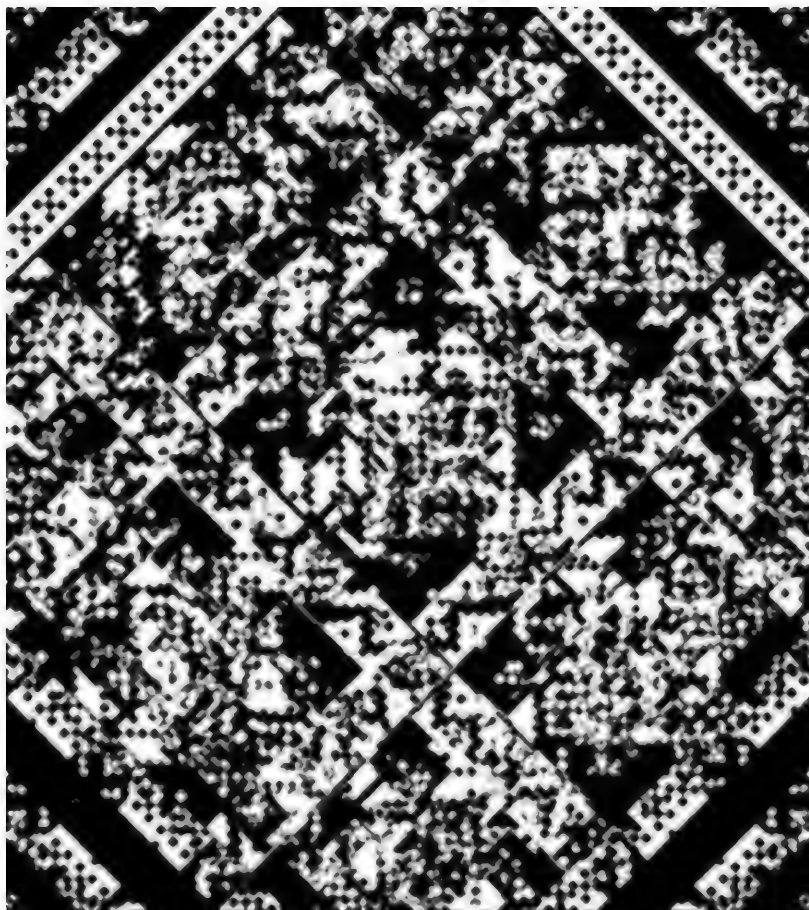
No.2



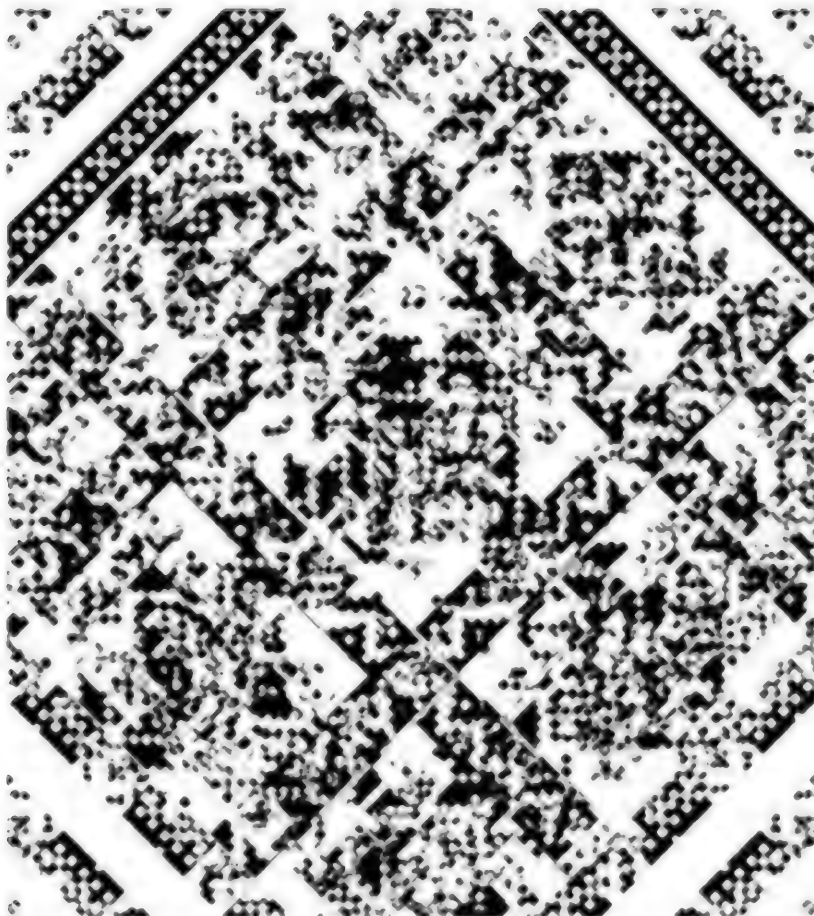
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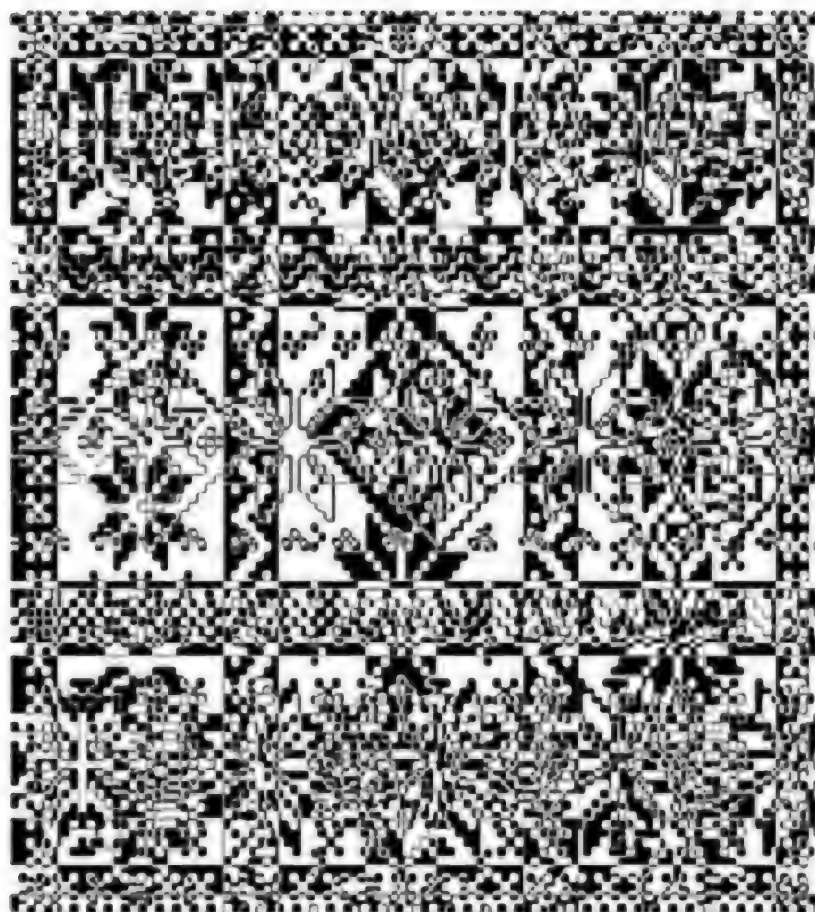
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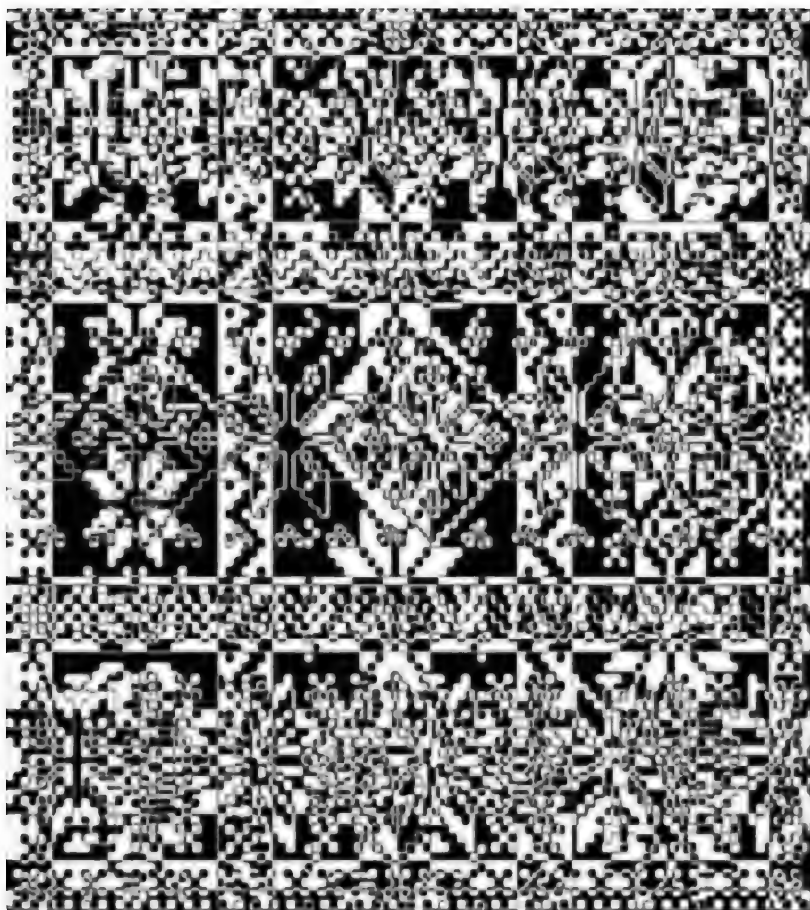
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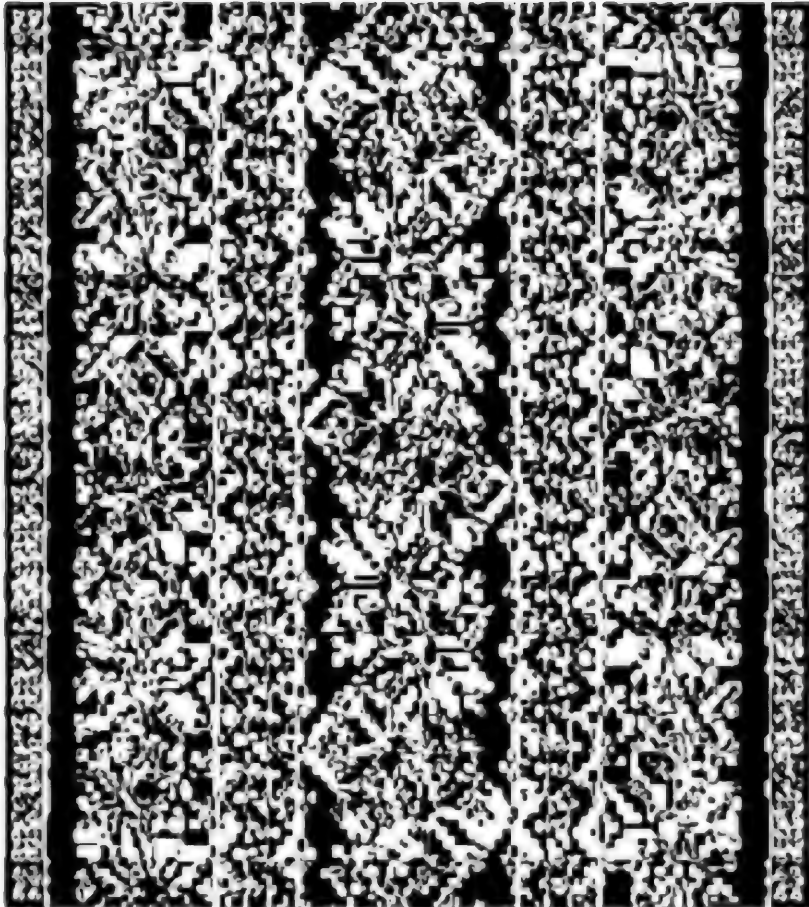
No.6



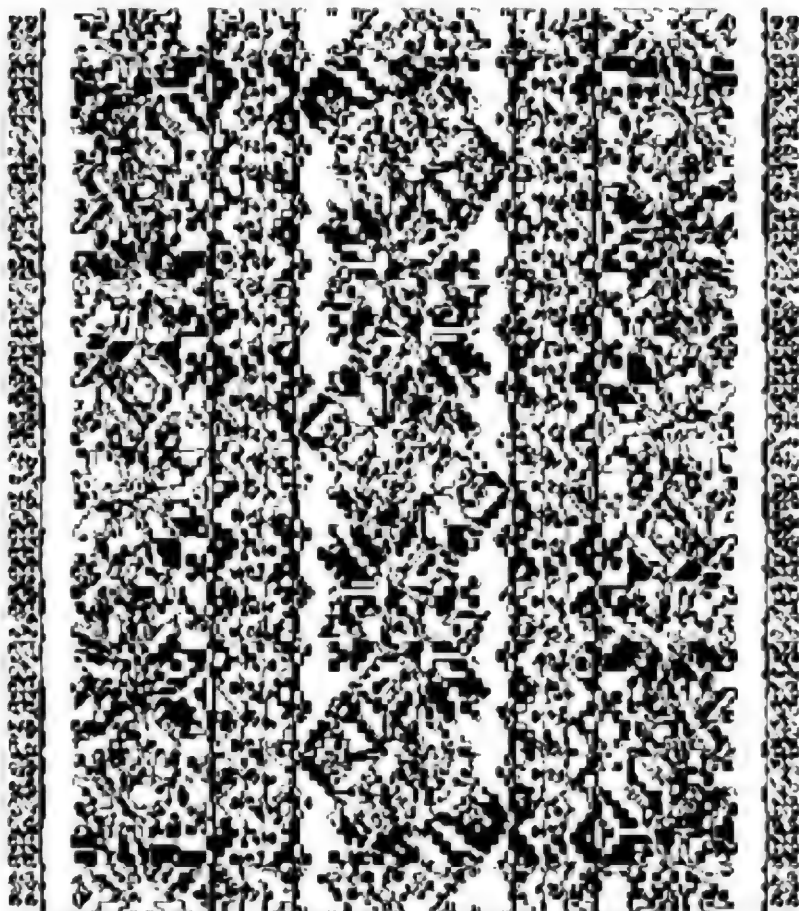
No.7



No.8



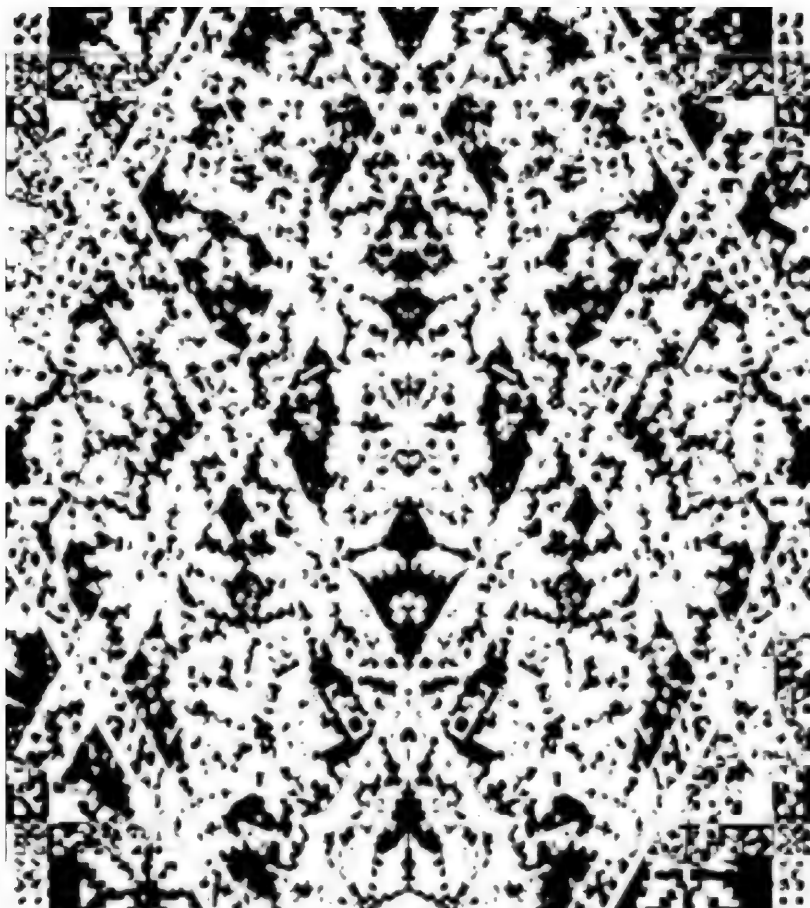
No.9



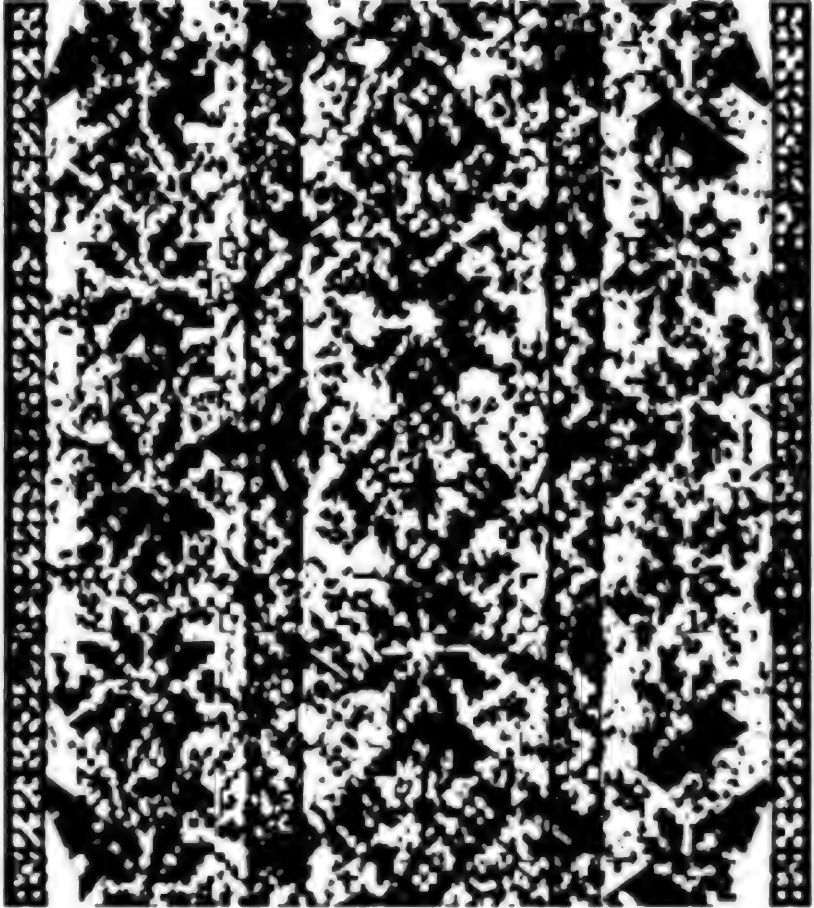
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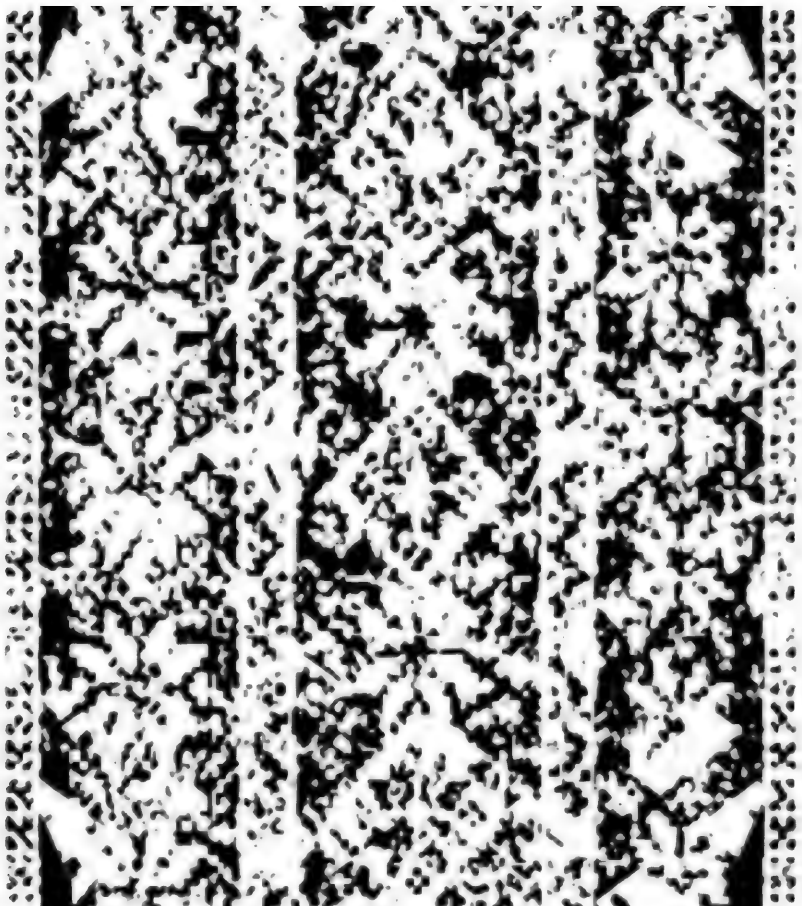
No.11



No.12

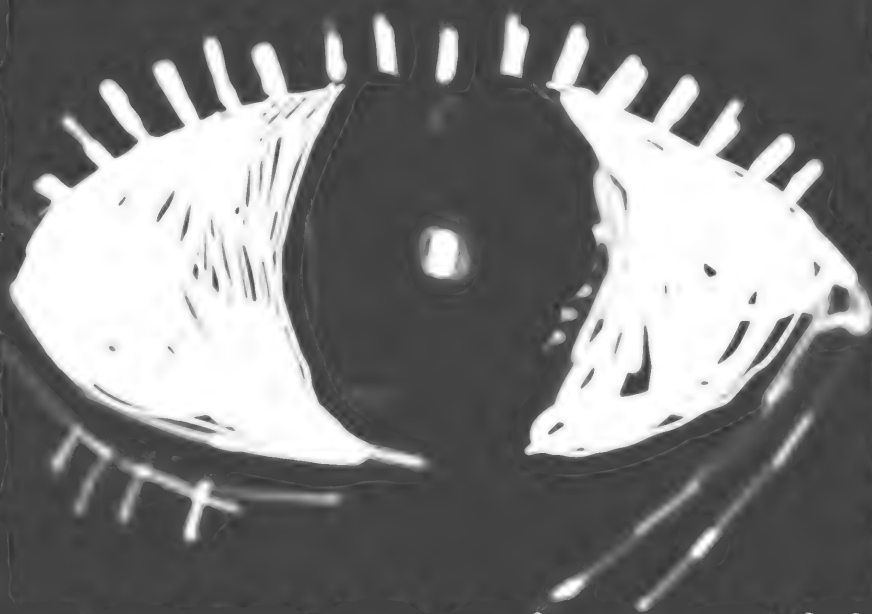


No.13



No.14

ЧЕМ БОЛЬШЕ
ГЛАЗА, ТЕМ
МЕНЬШЕ
ЗРЕНИЕ ДЛЯ
ЛЮБВИ.





WHY PROCREATING LEADS TO UNAVOIDABLE HARM

by Chico



INTRODUCTION

“Is procreating, when the result is a being whose life is just barely worth living, a morally good action if the only alternative is not procreating?”

In this essay I will try to show a solution that, albeit unintuitive and radical, solves some of the problems originated by the more widely accepted answers to the problem. I will focus on the question from a different numbers choice inside the non-identity problem frame and, using the negative utilitarianism concept that suffering and well-being are lexically different, try to argue that no life is worth living and that procreating is neither morally required nor permissible.

NON-IDENTITY PROBLEM

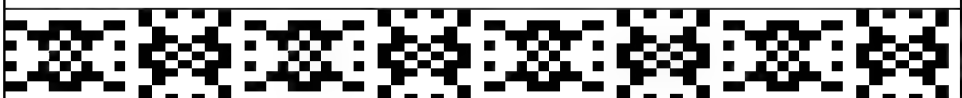
First defined by Parfit the basic idea is the precariousness of existence. A small change in our conception conditions would mean that we, as an individual, would not have existed as we do now. He personally states it as: “If any particular person had not been conceived when he was in fact conceived, it is in fact true that he would have never existed” (Parfit, 1984, p. 421). This power that we have upon the future people originates the need for moral discussion.

Parfit separates the moral dilemma in three distinct cases inside the non-identity problem: Same people choices, when our decisions only affect their level of well-being; same numbers choices, when our actions decide who will exist; and different number choices, when the number of people will change (Parfit, 1984, p. 427). This last case will be the focus of my essay, since it describes accurately the question. By deciding whether to procreate, we are changing the number of people that will exist.

PERSON BASED SOLUTION

“An action is bad if it harms someone.” is the view that leads to an unintuitive conclusion. There is no problem in bringing to life a child that will live a horrible life; we are not causing them any harm since had we not brought them to life, there would be no child at all. This view, however, only leads to this conclusion if we take into account a comparative harm account (Parfit, 1984, p. 447); something is harmful if not taking the action would cause less harm.

With the non-comparative account of harm (Shriffin, 1999, p. 123) however, something can be harmful on its own. One scenario that is often used to illustrate this idea is that if you are punched in the face, even if later the aggressor gives you money, you still have been harmed. The problem arises when we consider that if the person has still been made better off, is the harm morally bad?



UTILITARIAN BASED SOLUTION

One solution that does not involve a person-based account of morality is utilitarianism: an action is good if it maximizes well-being in general (Mulgan, 2014, chapter 2). What it leads to is balancing the well-being and suffering of all people as a whole; something can be wrong without being wrong to someone. Many forms of utilitarianism, however, lead to the repugnant conclusion: an enormous population will be morally better than a smaller one with higher individual levels of wellbeing, so we ought to maximize the number of people if that increases total well-being, ultimately leading to a very large, barely worth living in society (Parfit, 1984, p. 462).

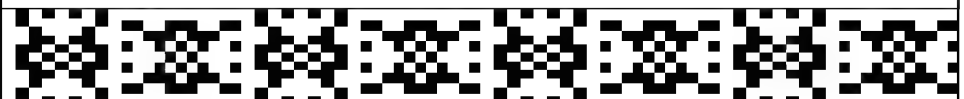
ASYMMETRY

One other problem that appears to arise from all the possible solutions to the non-identity problem is the asymmetry issue. It seems that bringing a baby that would have a life not worth living is an immoral action because it would make them worse off, while at the same time leaving a future happy baby out of existence is totally permissible, even if existence would be better than non-existence for them. Forcing conception would not be a desirable conclusion, however that does not solve this apparent logical incongruence (McMahan, 2009, p. 49).

NEGATIVE UTILITARIANISM

The final bit of established theory that is needed to develop my proposal is a concept from negative utilitarianism (Popper, 2013, p. 548). It differs from the other variations in that suffering and well-being (happiness) are considered lexically different. That is, they pertain to different categories. No amount of well-being can compensate any suffering, for insignificant that it may seem. To justify my assumption of this idea, imagine the following thought experiment: In scenario A, a person P is offered a position at a company. The conditions are precarious and the salary is not adequate. However, P decides to take the job and exchange suffering (working under poor conditions) for well-being (money). Now imagine a similar case, B, where we have the same person P and the same job. However instead of consciously deciding to work, P is forced to do so, still receiving the same payment.

One could argue that scenario A is moral, even if despicable, due to P having made a choice. However, I believe no one would even consider defending scenario B since forced labour is almost always considered immoral. In both cases, well-being cannot compensate suffering but in the first one we appeal to the human right to free-will for moral validation. When free will does not come into play, there is no way to justify case B.



ANTI-NATALIST CONCLUSION

From all the theories that have been explained and the possible solutions to the non-identity problem, the following conclusion can be reached.

- (1) Giving birth leads to living***
- (2) Living consists of well-being (e.g., pleasure, happiness) and suffering (e.g., death, fear of death, injuries)***
- (3) No amount of well-being can compensate any suffering***
- (4) An action is harmful to someone if it leads to suffering***
- (5) An action is morally wrong if it is harmful to someone***
- (Conclusion) Giving birth is morally wrong***

At first this posture might seem absurd and nonsensical. However, each of the individual premises make sense. I will review the possible criticisms later; for now, let's see what positive aspects this solution to the non-identity problem has over its counterparts. First off, by not using an impersonal account of morality, it can avoid the repugnant conclusion.

Next, although it is a person-based solution, we do not run into the issue of considering if the harm is morally relevant since, from the way the premises are laid out, giving birth leads to both a comparative harm (existence is worse than non-existence) and a non-comparative harm as well (inducing suffering is wrong even if not compared to anything). This posture avoids the asymmetry problem as well; one should not conceive if the resulting life would have even a small bit of suffering, which contain practically all the possible lives. Therefore, there is no such thing as a happy life, avoiding the moral obligation to procreate in such cases.

Finally, this solution coincides well with the intuition that having children when their life would be bad is a morally wrong choice. However, and now entering the issues with the posture, it is very unintuitive in most situations, forbidding conception in most, if not all, cases. It also goes against the rights of the parents: the right to freedom includes, one might argue, the freedom to choose when and whether to procreate. However just like murder is not considered a right since it causes harm to someone else, procreating should be considered likewise. Regarding the unintuitiveness of the conclusion, many moral theories turn out not to be intuitive at all. However, this is I believe because of our pre-established conceptions.

Looking at the premises, (1) and (2) are obvious, and need no justification. (4) could be criticised in that is it really harmful if the alternative is non-existence? However even if we do not consider it a comparative harm, it is still a non-comparative harm, and it would be hard to defend that personal suffering is not morally relevant. Premise (5) can be argued against in the sense that an action can also be wrong if it harms no one, however it surely is harmful if it



does harm someone, and using premise (3) no amount of pleasure or happiness that the birth of someone causes would compensate their personal suffering.

The most controversial premise is clearly (3). Before discussing it, I must admit that it could be easily argued against, and because of that I made it an assumption. One possible argument is that killing one person to save one billion would be morally permissible, however some philosophers consider that although it would be a morally good action, the person would have to choose to be sacrificed (Mulgan, 2014, p. 97). A parallelism can be established between this case and giving birth, since the suffering of the baby would be compensated by the pleasure of their whole family, or maybe the world if their baby would, for example, cure cancer. However, this argument has two major flaws: first off, the baby cannot make a decision because it does not exist before the action, secondly there has to be a threshold before which the suffering is not compensated. Since suffering and well-being are so hard to quantify, this threshold is virtually impossible to define, leading to an apparently good idea that is incomplete.

In general, the argument as a whole does not fall into logical fallacies and most of the premises are either obvious or easily argued for. The only one that would not hold scrutiny is the third, but it is a claim used in other moral theories and I see no issue with assuming it as true, since it is also intuitive in some ways. A final problem that I have noticed is that this solution does not answer the question at all. Since we reach the conclusion that no life is worth living, we cannot answer the question for a "life barely worth living". I believe that in that case yes it would be morally permissible to give birth, but according to my proposed solution a life "worth living" would only exist in a world without suffering or death.

CONCLUSION

In conclusion, I have briefly explained the non-identity problem and some of the possible solutions to it, while also noticing the problem that they had. I then proceeded to expose a logical sequence that led to my own posture, a valid although non-desirable anti-natalist solution to different number choices, and discussed its strengths and weaknesses, noting that it solves some of the problems with previous solutions to the non-identity problem while creating new ones.

References

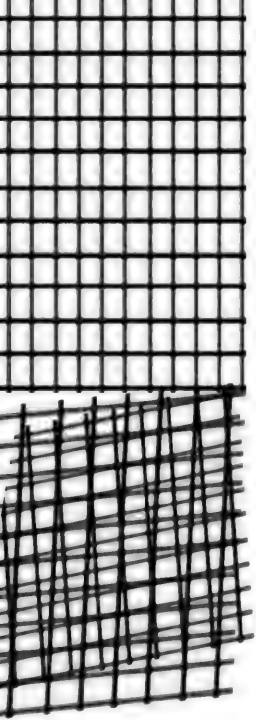
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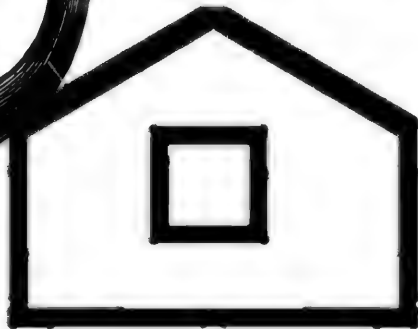
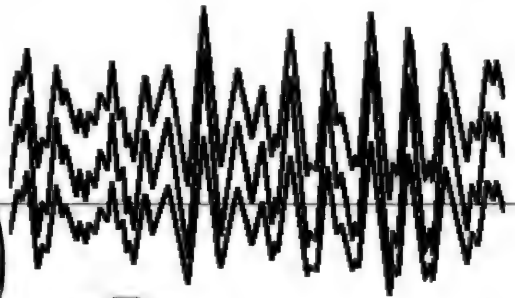
<https://plato.stanford.edu/entries/nonidentity-problem/> (27-10-2021)

you take my arms and i
have no age
i have all the age
i am now in a cottage
with walls of fog and
windows of ice of silence
and when my ears go away
from the cottage and hear
the people talking
the silence ice of the
windows is no more
you were in the cottage
you often are
sometimes playing a banjo
or a theremin
and it's never really bright
in there, but i like it
there's a dome where we
make sounds and the roof
doesn't let ~~it~~ go away
we sleep ^{THEM}
you become duvet

i wouldn't mind stopping
breathing
entangled in a big you
duvet ^{COME}
my ears ~~go~~ back again, no
more you duvet, no more
banjo, no more rippled
glass ceiling that is a jail for
sound
the sound doesn't want to
go away so it's not a jail
the sound wants to dance
in the banjo membrane, in
the little bones inside your
head, hidden behind a
~~delicious~~ LABYRINTH
my ears go back and you
still have my arms
our earth clothes are
amalgamating, clothes from
dead people, now ours,
later for the worms
worms that live below the
cottage with the glass
sound jail



Magritte



Casa

MY FEELINGS AND I IF WE WERE A HOME. (Part 1)

LUR MITXELENA / UNFISHEDFISH

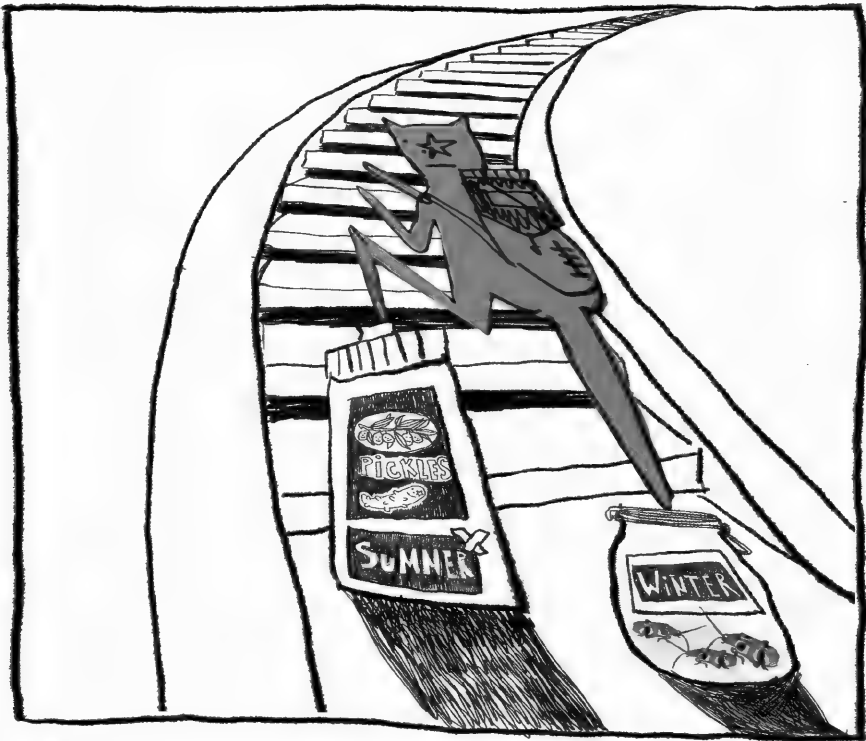


***AND I REALIZED THAT I HAD BEEN LIVING MY
WHOLE LIFE WITH ONE EYE CLOSED.***



10. WEEPING FOR APPLES

siento que mis
fuerzas se están
conservando en un zumo de
manzana.



06. SEASONS OF THE YEAR AND HAPPY PICKLES.

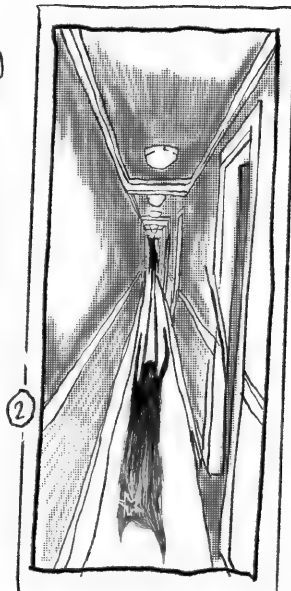
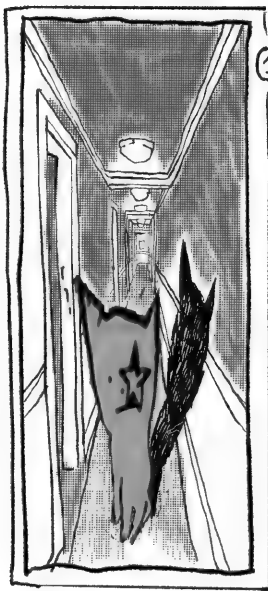


HELP ME MOM, I DON'T
WANT TO BE HUMAN
FOOD. I JUST WANTED
TO BE A BEAN.
NO WORRIES,
NO TEARS.



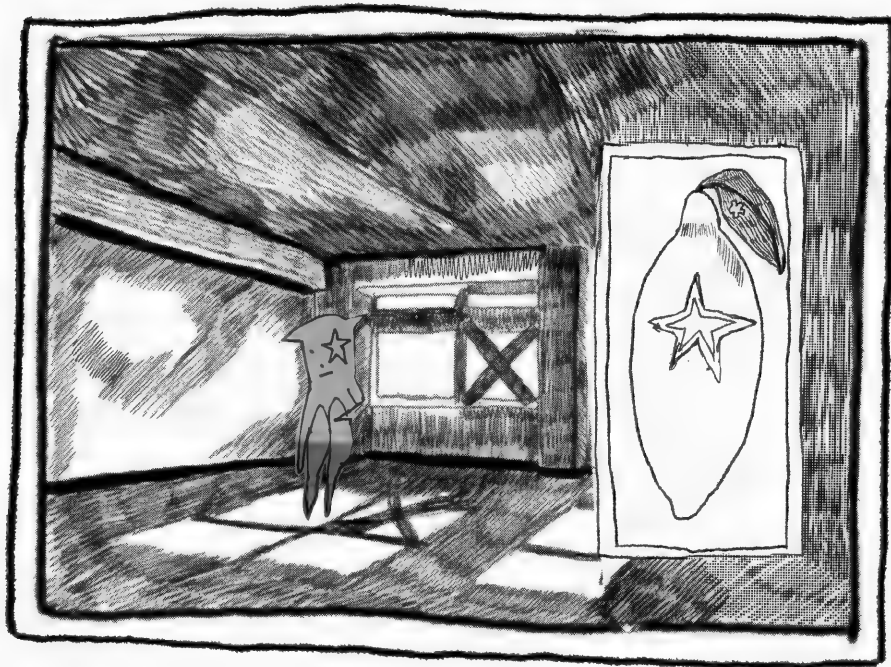
NO MORE SUGAR SWEETIE

Clasificar muchos
tarros de comida y
asignarlos por
estaciones del año.
A pesar de que se
clasifiquen por
estaciones poderlos
tener todos al
alcance. Que pueda
ver lentejas y
legumbres en un día
de verano.



Un lugar con mucho silencio, donde hay habitaciones con absolutamente nada. O un limón, a veces cuando no quiero pensar en nada se me impregna en la cabeza la imagen de un simple limón, muy jugoso por su color y muy grande por su textura. Puede que sea un elemento muy reconfortante para mí o todo lo contrario. No quiero cuestionarmelo.

2. GOODBYE SHADE



02. CAT AND LEMON



05. WOODPOCKER

Caerían hojas por los agujeros que tendría mi techo. Agujeros que han hecho los pájaros que tienen miedo a la inaccesibilidad de los sentimientos. Miedo a como poder llevarlos sin necesidad de romper el tejado.



2









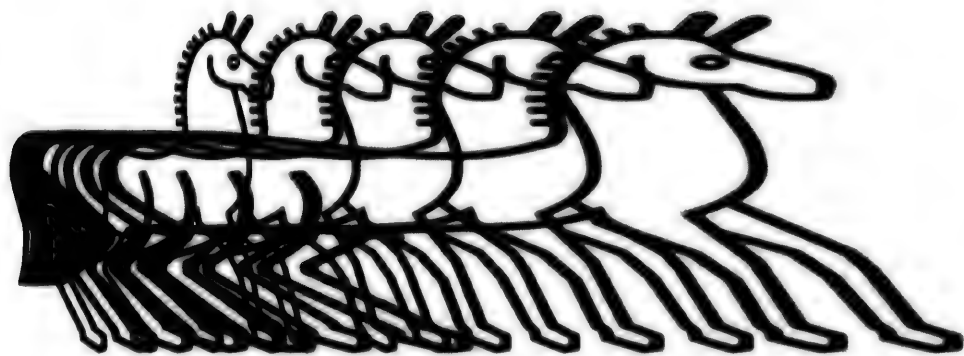
A. TAND
PIPE

B. ROBERT
PATTINSON

C. ROBERT
PATTINSON
SCREENPRINTED
POLO

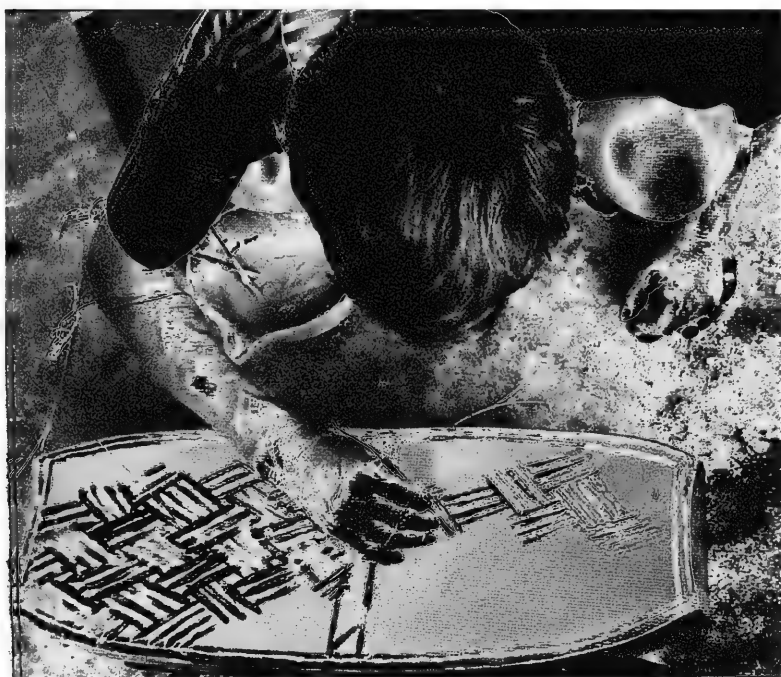






Synthesizing Brazilian Indigenous Patterns

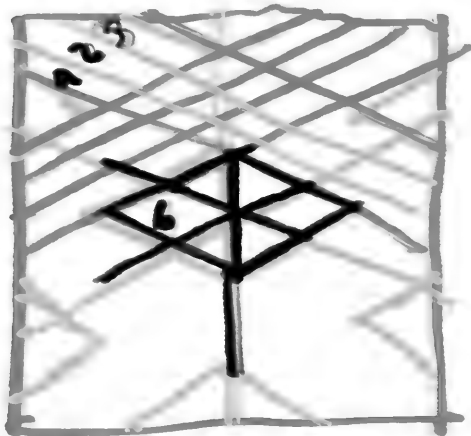
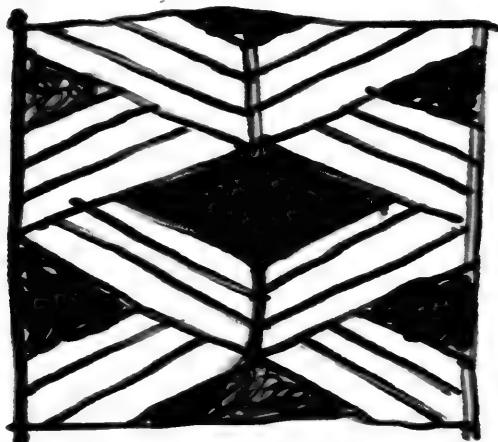
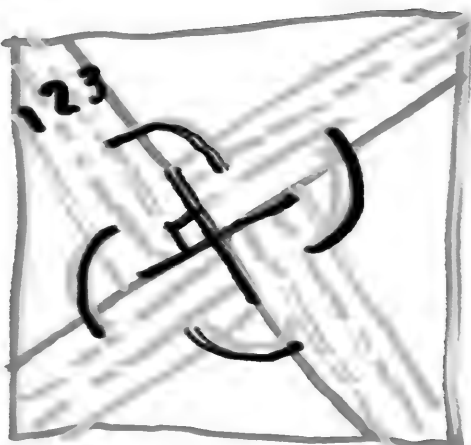
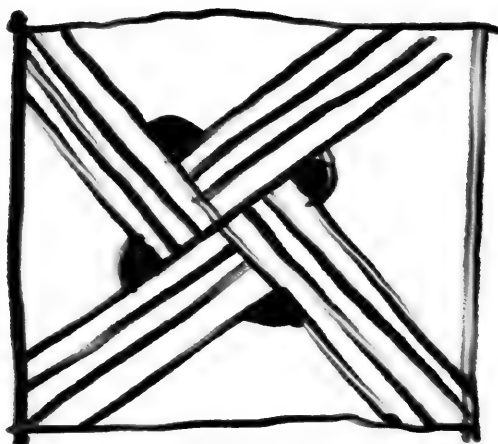
IN THE STYLE OF
HOKUSAI'S MANGA



na.I:Xingu

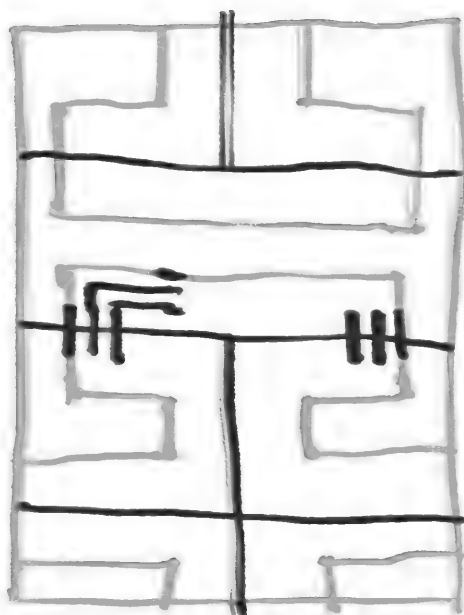
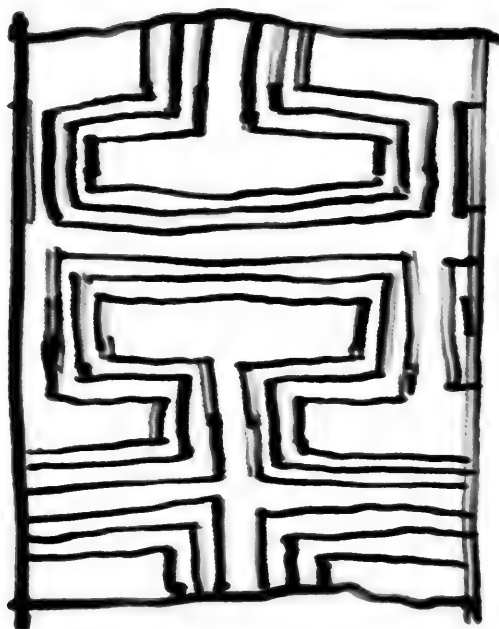


Jaburu Kamayurá I
Yawapi Kamayurá
 (Xingu)



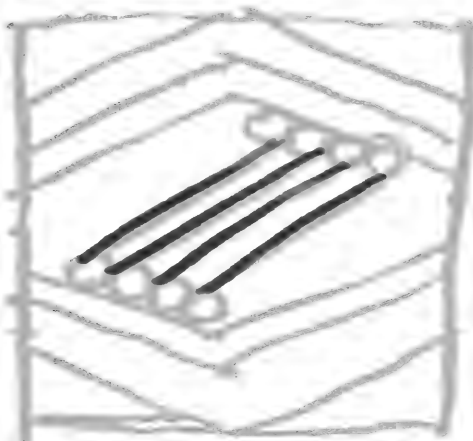
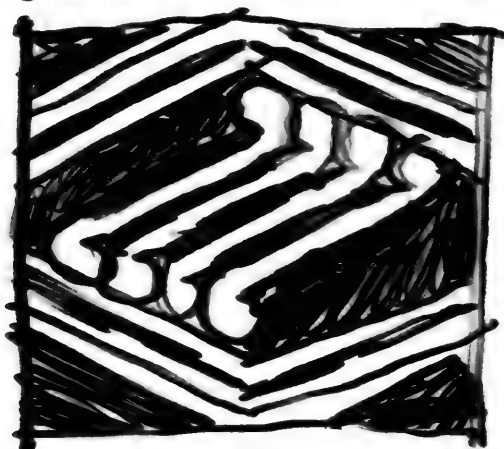
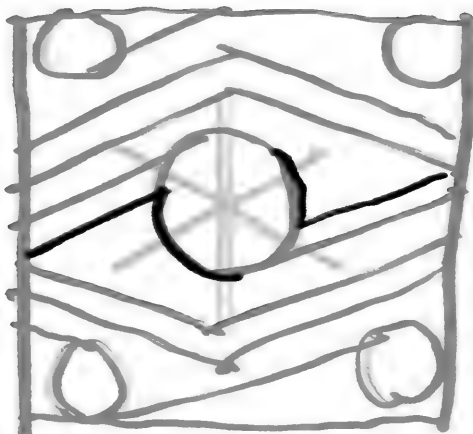
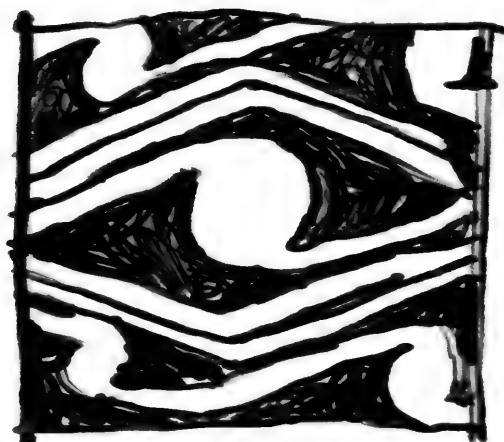


Banco Asurini do Xingu III
Unidentified Author
 (Xingu)



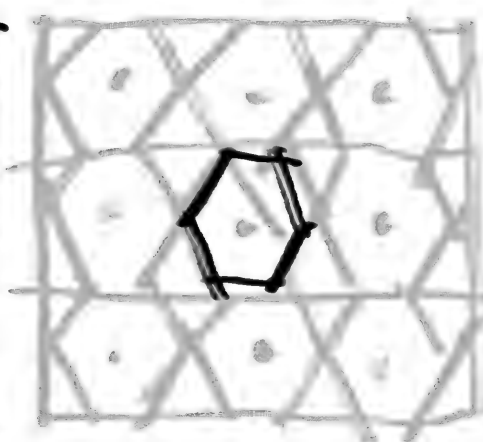
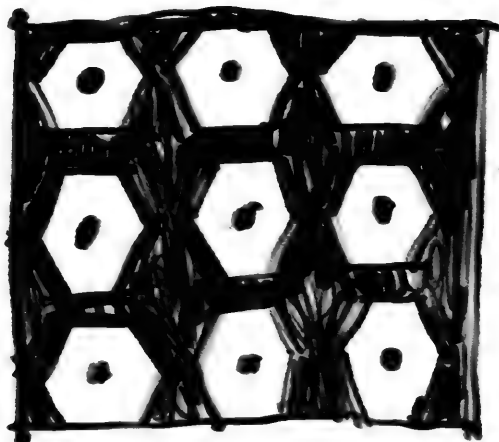
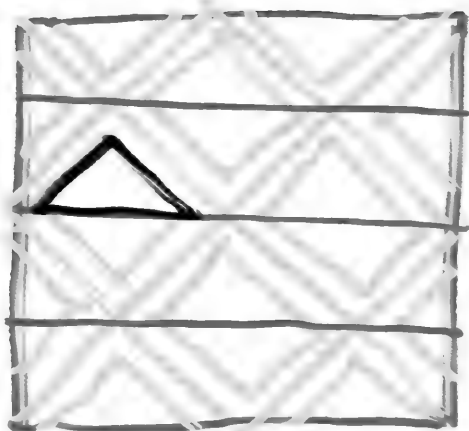
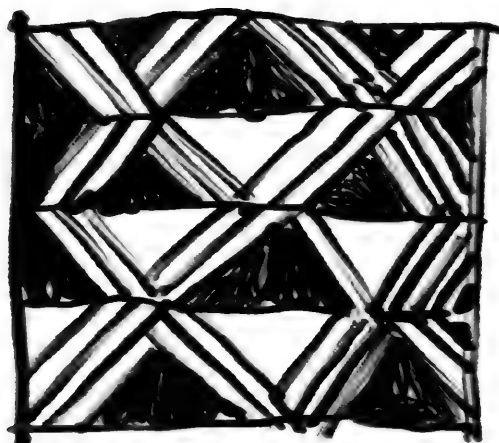


Onça Yudjá V
Unidentified Author
 (Xingu)



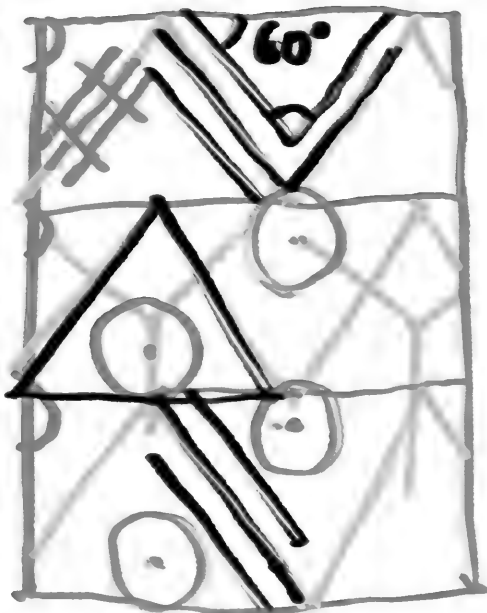
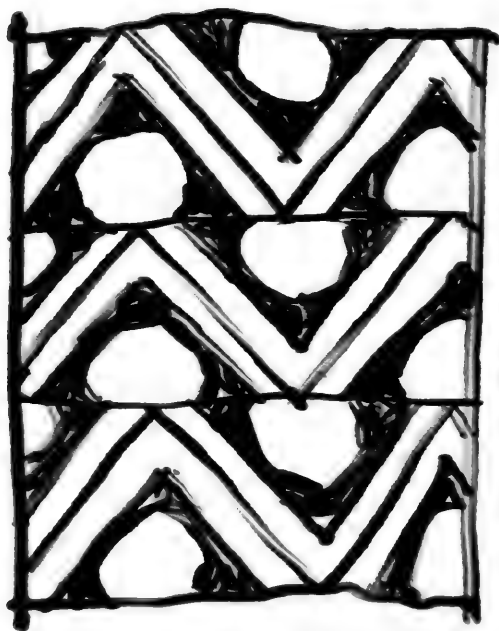


Banco de Pajé
Mehinaku X
Unidentified Author
(Xingu)



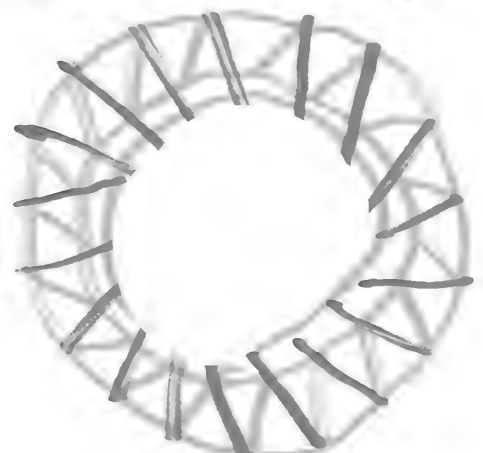
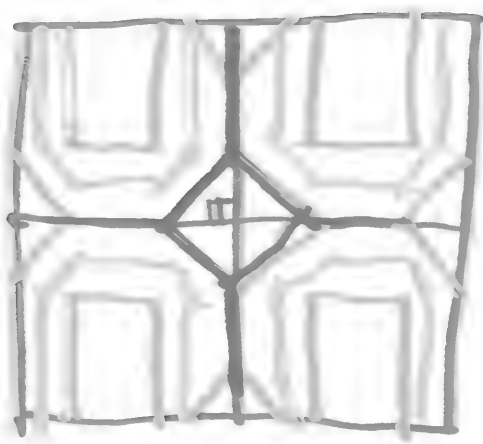
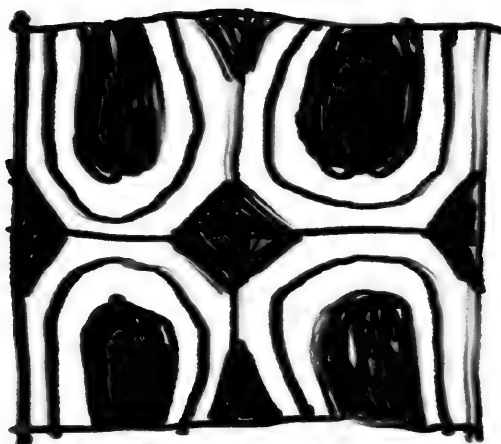


Banco
Zoomórfico
de Tamanduá
Unidentified Author
(Xingu)



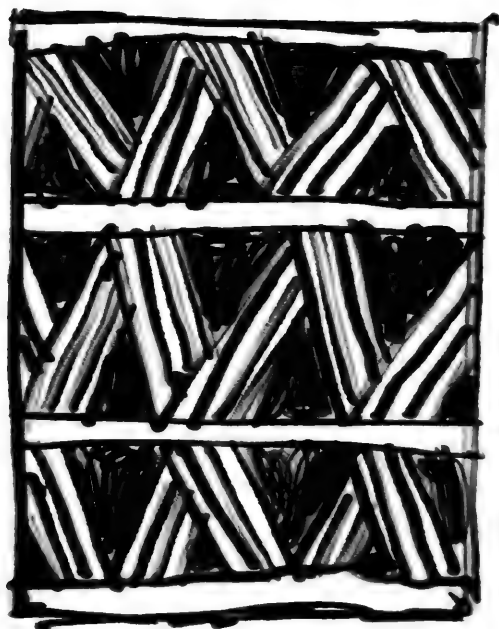


Banco de Pajé
Mehinaku V
Kulikyda
Mehinaku
(Xingu)



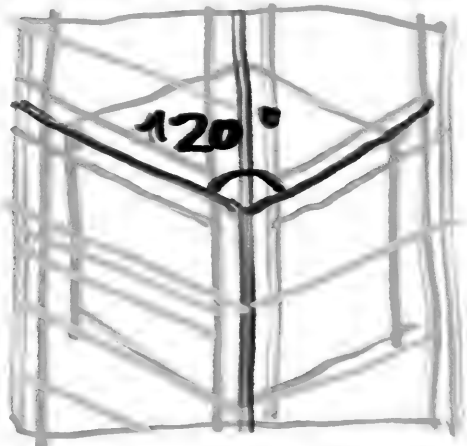
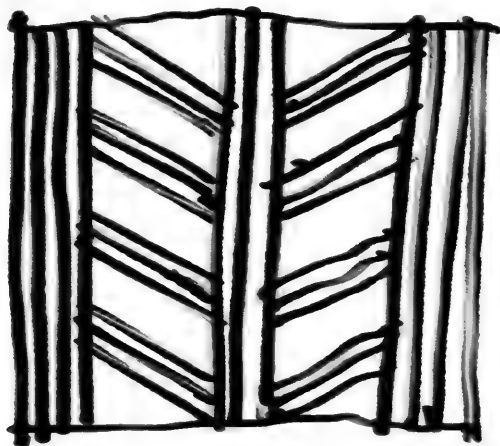
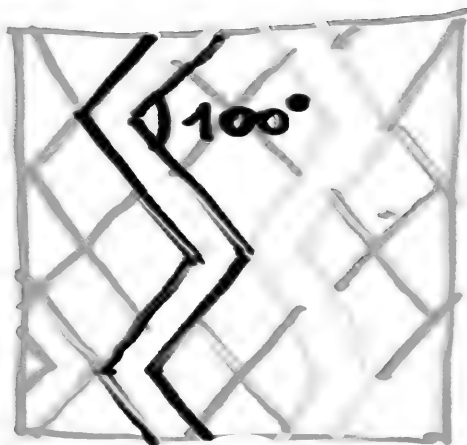
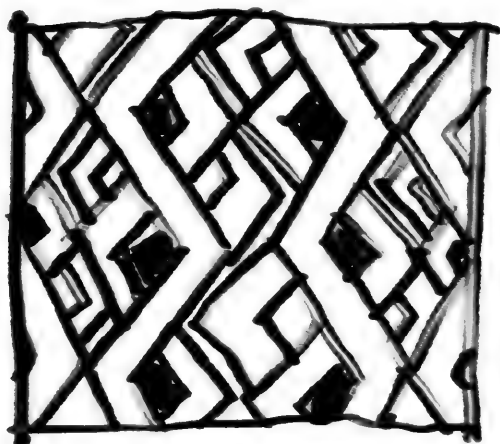


Tamanduá-
Bandeira Kayabi
Ropkranse
Kayabi
(Xingu)





Banco Asurini do Xingu IV
Unidentified author
 (Xingu)



彼の作品を見に行くのが嬉しい



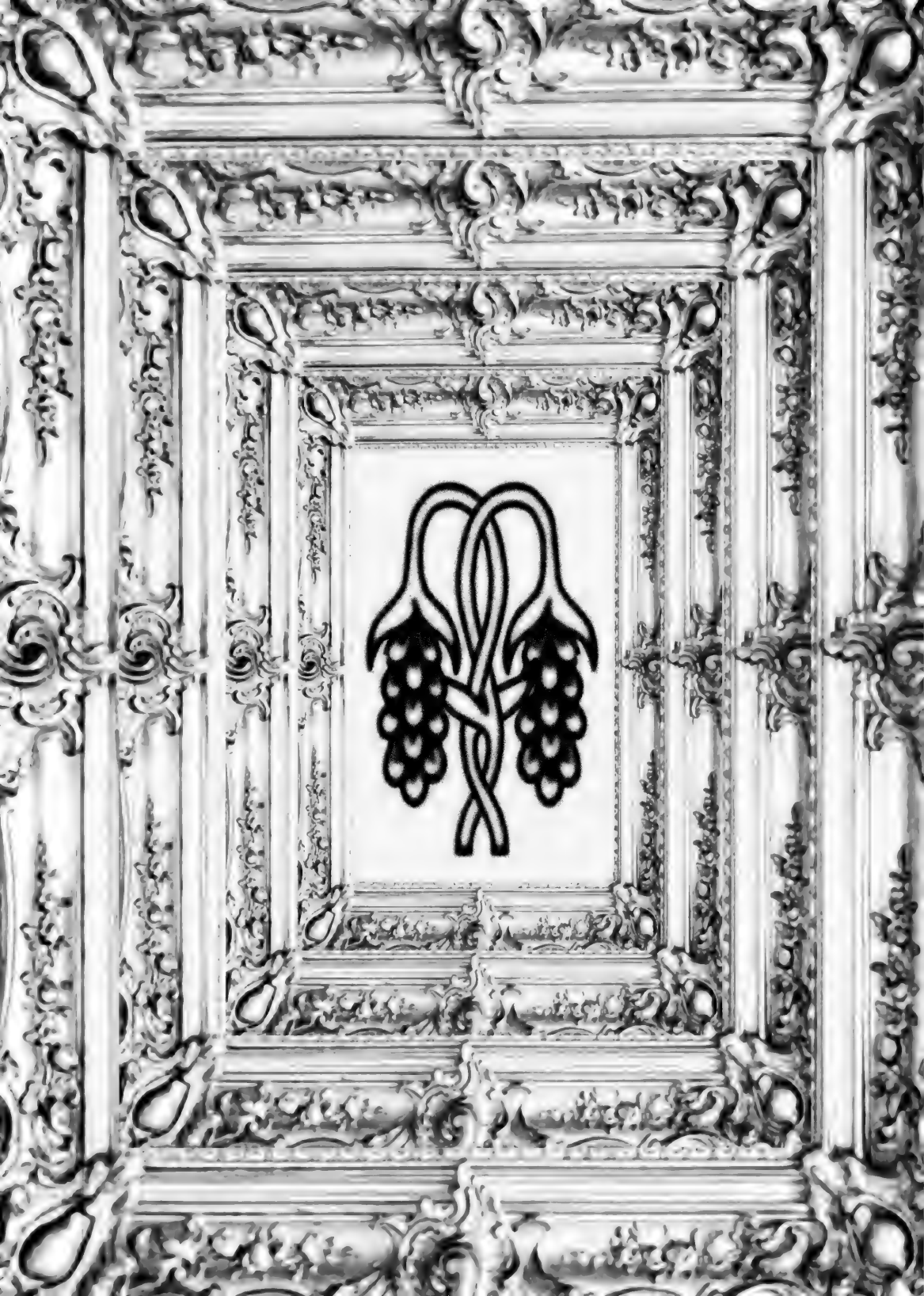
La merlu de l'arçó, 1970.
Oli sobre tela, 40 x 50 cm.

01.05.2022

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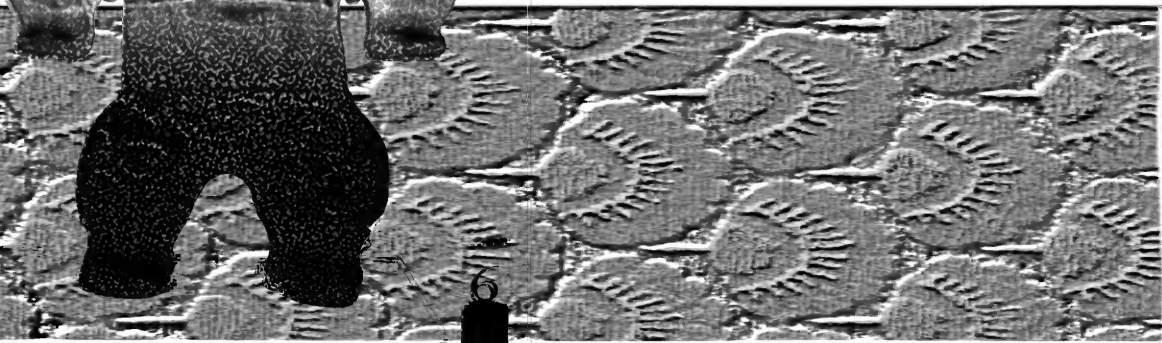
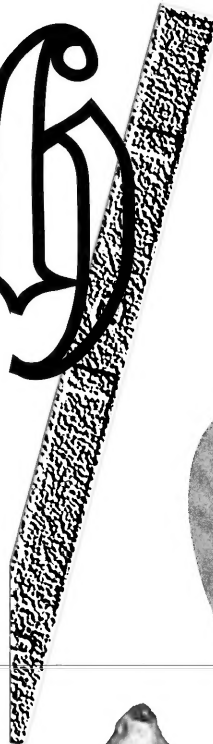
song of the garden
a grey fetus of light
grey light, not dimmed white light
ofuscated guitar and digital cicadas
humming
the two voices
the bald neighbour says goodbye,
with his blanket of embroidered roses
i see the red lights of the back of his
car
reflection on the quicksilvery mirror
of a pond on the frontyard
disturbed by waves of solar whispers

seas of weaved wool
laying on your chest, on the floor
as we listen to the voice
of the girl with the white hair
through the loudspeakers





சு



MOTLEY

**MOTLEY MAG
WILL HAVE A
SECOND
VOLUME**

MAG

